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1. 2022

1.1 May

Carl Jung: Indeed, it could even be called the archetype of wholeness. (2022-05-01 04:11)

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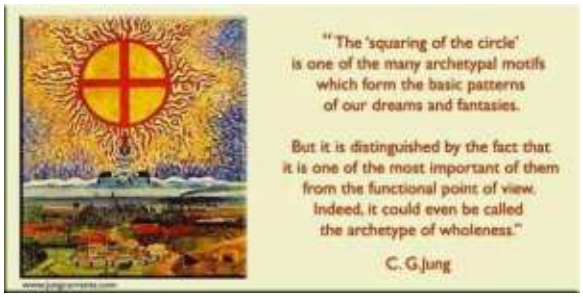
"The 'squaring of the circle'
is one of the many archetypal motifs
which form the basic patterns
of our dreams and fantasies.
But it is distinguished by the fact that
it is one of the most important of them
from the functional point of view.
Indeed, it could even be called
the archetype of wholeness."
C. G. Jung

[1]Archetypes of the Collective Unconscious

The "squaring of the circle" is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies.

But it is distinguished by the fact that it is one of the most important of them from the functional point of view.

Indeed, it could even be called the archetype of wholeness.

Because of this significance, the "quaternity of the One" is the schema for all images of God, as depicted in the visions of Ezekiel, Daniel, and Enoch, and as the representation of Horus with his four sons also shows.

The latter suggests an interesting differentiation, inasmuch as there are occasionally representations in which three of the sons have animals' heads and only one a human head,

in keeping with the Old Testament visions as well as with the emblems of the seraphim which were transferred to the evangelists, and-last but not least-with the nature of the Gospels themselves: three of which are synoptic and one "Gnostic,"

Here I must add that, ever since the opening of Plato's Timaeus ("One, two, three ... but where, my dear Socrates, is the fourth?") and right up to the Cabiri scene in Faust) the motif of four

as three and one was the ever-recurring preoccupation of alchemy. Carl Jung, CW 9i, Para 715

1. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?dchild=1&keywords=jung+archetypes+and+the+collective+unconscio

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Carl Jung: But if you become a human being, then your soul comes to you. (2022-05-01 04:26)

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[1]Red Book

The feminine in men is bound up with evil.

I find it on the way of desire.

The masculine in the woman is bound up with evil.

Therefore people hate to accept their own other.

But if you accept it, that which is connected with the perfection of men comes to pass:

namely; that when you become the one who is mocked, the white bird of the soul comes flying. It was far away; but your humiliation attracted it.

The mystery draws near to you, and things happen around you like miracles. A gold luster shines, since · the sun has risen from its grave.

As a man you have no soul, since it is in the woman; as a woman you have no soul, since it is in the man.

But if you become a human being, then your soul comes to you.

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old tamer of chaos.

There in the whirl of chaos dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too much outside yourself. Carl Jung, The Red Book, Page 364

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3VTDZZ3MKLMWL&dchild=1&keywords=jung+red+book+readers+edition&qid=1607851276&spre

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Carl Jung: What affects the body has its influence on the soul, and vice versa. (2022-05-02 04:20)

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Fire and water are inherent opposites and it is just this which causes rebirth...

Carl Jung, Modern Psychology, Page 256

[1]ETH Lectures

The sick were pulled through this hole and this i s still secretly done to sick children. I crept through it myself.

These things really do work just as well as our own chemist's shop .

What affects the body has its influence on the soul, and vice versa.

In a very difficult case of illness psycho-therapy is always called in.

There are many rebirth techniques. Initiates, for instance, were drowned in a vessel and, when brought out, swaddled like newborn babies and given new names or new garments to emphasise that they had b e come different people.

Sometimes an adoption ceremony was used to symbolise rebirth, the initiates were re-born as children of different parents .

And there is the ordeal of passing through the fire door ; rebirth can take place through fire or water, or through both.

Fire and water are inherent opposites and it is just this which causes rebirth.

When opposites come together new energy is born and this is the purpose of the whole procedure .

The s e things were originally just primitive manifestations, and in earlier times things were simply lived.

It is very remarkable how the human being acts without thinking; it thinks and we do.

The early form is simple experience, then man slowly b e gins to wonder why he does it; then thinking people rationalise and find that what they do has a philosophical meaning.

We have the same idea in the case we are studying.

Th ese things had as yet no meaning for this lady ; you have seen how little she was re ally in them.

It lakes a long and loving connection with such things to establish a relationship with them.

You have to know a great deal to see what these things contain .

If I had asked her what it was all about she would not have known in the least.

Had she known it was the piscina she would have reacted quite differently, with far more affect.

These facts always present themselves in a quite b anal way so that we do not guess what they mean or where they are rooted and what important symbols they are.

We think we are better than our forefathers but all these ancient things are not s o very dead.

I would not even like to say that the burning of heretics is over for ever.

I am too canny to speak of present day events, but I can give you an antique example of what I mean: in the y e ar 700 A. D . the burning of witches was forbidden, 700 y e ars later, in 1400, it was being done blithely, and in the year that my grandfather was born a witch was burnt in a Christian country by a people of Germanic origin.

Our forefathers were just as nice as we are, as benevolent, and as well meaning, but directly under the surface, not far below our feet, is the volcano, and the whole of our culture and reason can quickly be destroyed if that volcano erupts.

We only need to think of the orgy of blood which ushered in the goddess of reason in Notre-Dame. Carl Jung, ETH Seminar, 5 July 1935, Page 236-237

1. https://philemonfoundation.org/current-projects/eth-lectures/

There is no other choice. It is a destiny which has to be accepted. (2022-05-02 04:21)

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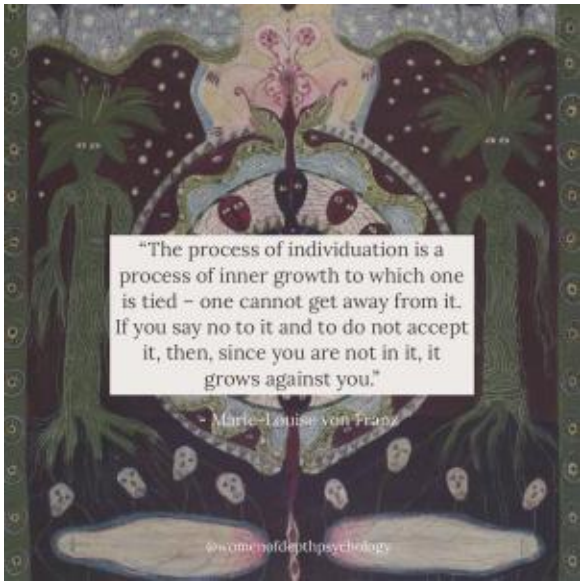
"The process of individuation is a process of inner growth to which one is tied – one cannot get away from it. If you say no to it and to do not accept it, then, since you are not in it, it grows against you."
- Marie-Louise von Franz

[1]Puer Aeternus Problem by Marie-Louise Von Franz

The process of individuation is a process of inner growth to which one is tied – one cannot get away from it. If you say no to it and to do not accept it, then, since you are not in it, it grows against you, and then it is your own inner growth which kills you.

If you refuse the growth, then it kills you, which means that if a person is completely infantile and has not other possibility, then not much will happen.

But if the person has a greater personality within – that is a possibility of growth, then a psychological disturbance will come.

That is why we say that a neurosis is a positive symptom in a way.

It shows that something wants to grow, it shows that that person is not right in his or her present state.

If the growth is not accepted, then it grows against you, at your own expense, and then there is what might be called a negative individuation.

The process of individuation, of inner maturing and growth, goes on unconsciously and ruins the personality instead of healing it.

The inner possibility of growth in a person is a dangerous thing because either you say yes to it and go ahead, or you are killed by it.

There is no other choice. It is a destiny which has to be accepted. — Marie-Louise von Franz, Puer Aeternus, Page 59

1. https://smile.amazon.com/Problem-Puer-Aeternus-Marie-Louise-Franz/dp/0919123880/ref=sr_1_2?dchild=1&keywords=marie+louise+von+franz+puer&qid=1617279556&sr=8-2

Hedwig Sturzenegger, nee Bendel (1876- 1912), was a first cousin of Emma Jung's.
(2022-05-03 03:46)

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Hedwig Sturzenegger, nee Bendel (1876- 1912), was a first cousin of Emma Jung's.

She died of leukemia. In Memories, Jung wrote: "I dreamed that my wife's bed was a deep pit with stone walls.

It was a grave, and somehow had a suggestion of antiquity about it.

Then I heard a deep sigh, as if someone were giving up the ghost.

A figure that resembled my wife sat up in the pit and floated upward.

She wore a white gown into which curious black symbols were woven.

I awoke, roused my wife, and checked the time.

It was three o'clock in the morning.

The dream was so curious that I thought at once that it might signify a death.

At seven o'clock came the news that a cousin of my wife had died at three o'clock in the morning!" Carl Jung, Black Books, Vol. 2, Page 161, fn 55

Carl Jung: To the Hindu the elephant functions as the symbol of the domesticated libido (2022-05-03 04:13)

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[1]Kundalini Yoga

If you can see that, you are on your way to vissuddha, because in vissuddha the whole game of the world becomes your subjective experience.

The world itself becomes a reflection of the psyche. For instance, when I say that the world consists of psychical images only—that whatever you touch, whatever you experience, is imaged because you cannot perceive anything else; that if you touch this table, you might think it substantial, but what you really experience is a peculiar message from the tactile nerves to your brain; and even this you may not experience because I can cut off your fingers, you still experience your fingers only because the cut-off nerves cannot function in any other way; and your brain even is also only an image up here—when I say such a heretical thing I am on the way to vissuddha.

If I should succeed—and I hope I shall not—in taking all of you up to vissuddha, you would certainly complain; you would stifle, you would not be able to breathe any longer, because there is nothing you could possibly breathe.

It is ether. In reaching vissuddha, you reach the airless space, where there is no earthly chance for the ordinary individual to breathe.

So it seems to be a very critical kind of adventure.

Now, in talking about these centers, we must never omit the actual symbols; they teach us a great deal.

I want to call your attention to the animal symbolism of which I have not yet spoken.

You know that the series of animals begins in muladhara with the elephant that supports the earth, meaning that tremendous urge which supports human consciousness, the power that forces us to build such a conscious world.

To the Hindu the elephant functions as the symbol of the domesticated libido, parallel to the image of the horse with us.

It means the force of consciousness, the power of will, the ability to do what one wants to do. 50-51

1. https://smile.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=2ELISJLRCC8E4&dchild=1&keywords=jung+kundalini+yoga&qid=1607865283&spref

Carl Jung: This explains the influence of the stars as asserted by astrologers. (2022-05-03 04:51)

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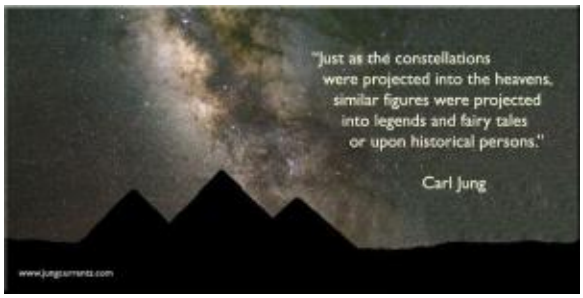
"Just as the constellations
were projected into the heavens,
similar figures were projected
into legends and fairy tales
or upon historical persons."
Carl Jung

[1]Structure and Dynamics of the Psyche

The collective unconscious—so far as we can say anything about it at all—appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.

In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious.

We can see this most clearly if we look at the heavenly constellations, whose originally chaotic forms were organized through the projection of images.

This explains the influence of the stars as asserted by astrologers.

These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious.

Just as the constellations were projected into the heavens, similar figures were projected into legends and fairy- tales or upon historical persons.

We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.

As I cannot make the latter material available here, I must confine myself to mythology.

This is such a wide field that we can select from it only a few types.

Similarly, environmental conditions are endlessly varied, so here too only a few of the more typical can be discussed. Carl Jung, CW 8, Para 325

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=259TC4T98DJNV&dchild=1&keywords=jung+volume+8&qid=1607853169&spre

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Meister Eckhart: God is in all things as being, as activity, as power. **(2022-05-04 03:31)**

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I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

SERMON TWO (Pf 2, Q 1 02, QT 58)

UBI EST QUI NATUS EST REX JUDAEORUM? (Matthew 2:2)

"Where .is he who is born king of the Jews ? " Now observe, as regards this birth, where it takes place: "

Where is he who is born ? "

Now I say as I have often said before, that this eternal birth occurs in the soul precisely as it does in eternity, no more and no less, for it is one birth, and this birth occurs in the essence and ground of the soul.

Now certain questions arise. First of all, since God is in all things

as intelligence, and is more truly in them than they are in themselves, and more naturally, and since wherever God is there He must work, knowing Himself and speaking His Word - in what special respects, then, is the soul better fitted for this divine operation than are other rational creatures in which God also is?

Pay attention to the explanation. God is in all things as being, as activity, as power.

But He is fecund in the soul alone, for though every creature is a vestige of God, the soul is the natural image of God.

This image must be adorned and perfected in this birth.

No creature but the soul alone is receptive to this act, this birth. Indeed, such perfection as enters the soul, whether it be divine undivided light, grace, or bliss, must enter the soul through this birth, and in no other way. Just await this birth within you, and you shall experience all good and all comfort, all

happiness, all being and all truth.

If you miss it, you will miss all good and blessedness.

Whatever comes to you in that will bring you pure being and stability; but whatever you seek or cleave to apart from this will perish take it how you will and where you will, all will perish. This alone gives being - all else perishes.

But in this birth you will share in the divine influx and all its gifts.

This cannot be received by creatures in which God's image is not found, for the soul's image appertains especially to this eternal birth, which happens truly and especially in the

soul, being begotten of the Father in the soul's ground and innermost recesses, into which no image ever shone or (soul-power)1 peeped.

The second question is, Since this work of birth occurs in the

essence and ground of the soul, then it happens just as much in a sinner as in a saint, so what grace or good is there in it for me?

For the ground of nature is the same in both -in fact even those in hell retain their nobility of nature eternally.

Now note the answer.

It is a property of this birth that it always comes with fresh light.

It always brings a great light to the soul, for

it is the nature of good to diffuse itself wherever it is.

In this birth God streams into the soul in such abundance of light, so flooding the essence and ground of the soul that it runs over and floods into the powers and into the outward man. Thus it befell Paul when on his journey God touched him with His light and spoke to him: a reflection of the light shone outwardly, so that his companions saw it surrounding Paul like the blessed (in heaven).

The superfluity of light in the ground of the soul wells over into the body which is filled with radiance.

No sinner can receive this light, nor is he worthy to, being

full of sin and wickedness, which is called ’darkness. ’

Therefore it says, "The darkness shall neither receive nor comprehend the light" (John 1:5) . That is because the paths by which the light would enter are choked and obstructed with guile and darkness: for light and darkness cannot co-exist, or God and creatures; if God shall enter, the creatures must simultaneously go out.

A man is fully aware of this light.

Directly he turns to God, a light begins to gleam and glow

within him,2 giving him to understand what to do and what to leave undone, with much true guidance in regard to things of which before he knew or understood nothing.

’Where do you know this from, and in what way? ’

Just pay attention. Your heart is often moved and turned away from the world.

How could that be but by this illumination?

It is so charming and delightful that you become weary of all things that are not God or God’s.

It draws you to God and you become aware of many a prompting to do good, though ignorant of whence it comes.

This inward inclination i s in no way due to creatures or their bidding, for what creatures direct or effect always comes from without.

But by this work it is only the ground (of the soul) that is stirred, and the freer you keep yourself the more light, truth, and discernment you will find.

Thus no man ever went astray for any other reason than

that he first departed from this, and then sought too much to cling to outward things.

St. Augustine says there are many who sought light and truth, but only outside where it was not to be found.

Finally they go out so far that they never get back home or find their way in again.

Thus they have not found the truth, for truth is within, in the ground, and not without.

So he who would see light to discern all truth, let him watch and become aware of this birth within, in the ground.

Then all his powers will be illuminated, and the outer man as well.

For as soon as God inwardly stirs the ground with truth, its light darts into his powers, and that man knows at times more than anyone could teach him.

As the prophet says, "I have gained greater understanding than all who ever taught me. "3

You see then, because this light cannot shine or lighten in sinners, that is why this birth cannot possibly occur in them. This birth cannot coexist with the darkness of sin, even though it takes place, not in the powers, but in the essence and ground of the soul.

The question arises, Since God the Father gives birth only in the

essence and ground of the soul and not in the powers, what concern is it of theirs ? How do they help just by being idle and taking a rest?

What is the use, since this birth does not take place in the powers?

A good question. Listen well to the explanation.

Every creature works toward some end.

The end is always the first in intention but the last in execution. Thus too, God in all His works has a most blessed end in view, namely, Himself: to bring the soul and all her powers into that end - Himself. For this, all God’s works are wrought, for this the Father bears His Son in the soul, so that all the powers of the soul shall come to this.

He lies in wait for all that the soul contains, bidding all to this feast at His court.

But the soul is scattered abroad among her powers and dissipated in the action of each: the power of sight in the eye, the power of hearing in the ear, the power of tasting in the tongue - thus her ability to work inwardly is enfeebled, for a scattered power is imperfect.

So, for her inward work to be effective, she must call in all her powers and gather them

together from the diversity of things to a single inward activity.

St. Augustine says the soul is rather where she loves than where she gives life to the body.

For example, there was once a pagan master4 who was devoted to an art, that of mathematics, to which he had devoted all his powers.

He was sitting by the embers, making calculations and practicing this art, when a man came along who drew a sword and, not knowing that it was the master, said, 'Quick, tell me your name or I'll kill you! '

The master was too absorbed to see or hear the foe or to catch what he said: he was unable to utter a word, even to say, 'My name is so-and-so.'

And so, the enemy, having cried out several times and got no answer, cut off his head.

And this was to acquire a mere natural science.

How much more then should we withdraw from all things in order to concentrate all our powers on perceiving and knowing the one infinite, uncreated, eternal truth!

To this end, then, assemble all your powers, all your senses, your entire mind and memory; direct them into the ground where your treasure lies buried.

But if this is to happen, realize that you must drop all other works - you must come to an unknowing, if you would find it.

The question arises, Would it not be more valuable for each power to keep to its own task, none hindering the others in their work, nor God in His?

Might there not be in me a manner of creaturely

knowing that is not a hindrance, just as God knows all things without hindrance, and so too the blessed in heaven?5

That is a good question. Note the explanation.

The blessed see God in a single image, and in that image, they discern all things.

God too sees Himself thus, perceiving all things in Himself.

He need not turn from one thing to another, as we do.

Suppose in this life we always had a mirror before us, in which we saw all things at a glance and recognized them in a single image, then neither action nor knowledge would be any hindrance to us.

But we have to turn from one thing to another, and so we can only attend to one thing

at the expense of another.

For the soul is so firmly attached to the powers that she has to flow with them wherever they flow, because in every task they perform the soul must be present and attentive, or they could not work at all.

If she is dissipated by attending to outward acts, this is bound to weaken her inward work.

For at this birth God needs and must have a vacant free and unencumbered soul, containing nothing but Himself alone, and which looks to nothing and nobody but Him.

As to this, Christ says, "Whoever loves anything but me, whoever loves father and mother or many other things is not worthy of me.

I did not come upon earth to bring peace but a sword, to cut away all things, to part you from sister, brother, mother, child, and friend that in truth are your foes" (Matt.

10:34-36; d.19:28) . For whatever is familiar to you is your foe. If your eye wanted to see all things, and your ear to hear all things and your heart to remember all things, then indeed your soul would be dissipated in all these things.

Accordingly a master says, ’To achieve an interior act, a man must collect all his powers as if into a corner of his soul where, hiding away from all images and forms, he can get to work. ’ Here, he must come to a forgetting and an unknowing.

There must be a stillness and a silence for this Word to make itself heard.

We cannot serve this Word better than in stillness and in silence: there we can hear it, and there too we will understand it aright - in the unknowing.

To him who knows nothing it appears and reveals itself.

Another question arises.

You might say, ’Sir, you place all our salvation in ignorance.

That sounds like a lack. God made man to know, as the prophet says, " Lord, make them know! " (Tob. 13 :4).

Where there is ignorance there is a lack, something is missing, a man is brutish, an ape, a fool, and remains so long as he is ignorant.’

Ah, but here we must come to a transformed knowledge, and this unknowing must not come from ignorance, but rather from knowing we must get to this unknowing.6

Then we shall become knowing with divine knowing, and our unknowing will be ennobled and adorned with supernatural knowing.

And through holding ourselves passive in this, we are more perfect than if we were ac-

tive.

That is why one master declares that the sense of hearing is nobler than that of sight, for we learn more wisdom by hearing than by seeing, and in it live the more wisely.

We hear of a pagan master who lay dying.

His disciples discussed in his presence some noble art, and, dying though he was, he lifted up his head to listen, saying, 'Oh let me learn this art now, that I may rejoice in it forever!' Hearing draws in more, but seeing rather leads outward - the very act of seeing does this.

Therefore in eternal life we shall rejoice far more in our power of hearing than in that of sight.

For the act of hearing the eternal Word is within me, but the act of seeing goes forth from me: in hearing, I am passive, but in seeing I am active.

But our bliss lies not in our activity, but in being passive to God. For just as God is more excellent than creatures, by so much is God's work more excellent than mine.

It was from His immeasurable love that God set our happiness in suffering/ for we undergo more than we act, and receive incomparably more than we give; and each gift that we

receive prepares us to receive yet another gift, indeed a greater one, and every divine gift further increases our receptivity and the desire to receive something yet higher and greater. Therefore some teachers say that it is in this respect the soul is commensurate with God.

For just as God is boundless in giving, so too the soul is boundless in receiving or conceiving.

And just as God is omnipotent to act, so too the soul is no less profound to suffer; and thus she is transformed with God and in God. 8

God must act and the soul must suffer, He must know and love Himself in her; she must know with His knowledge and love with His love, and thus she is far more with what is His than with her own, and so too her bliss is more dependent on His

action than on her own.

The pupils of St. Dionysius asked him why Timothy surpassed them all in perfection.

Dionysius replied, 'Timothy is a God-suffering man. Whoever is expert at this could outstrip all men.'

In this way your unknowing is not a lack but your chief perfection, and your suffering your highest activity.

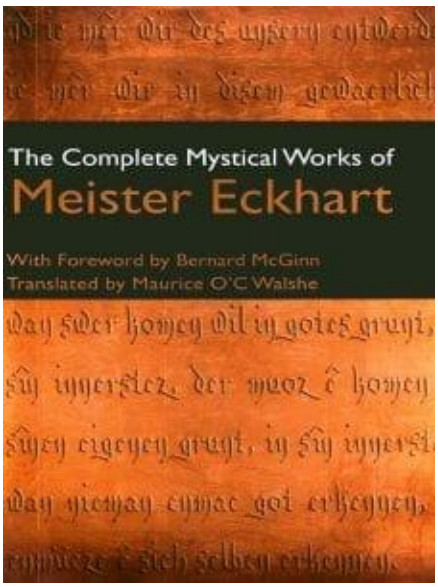
And so in this way you must cast aside all your deeds and silence your faculties, if you really wish to experience this birth in you.

If you would find the newborn king, you must outstrip and abandon all else that you might find.

That we may outstrip and cast behind us all things unpleasing to the newborn king, may He help us who became a human child in order that we might become the children of God. Amen.

Notes

1. Cf. Sermon 1, note 9.
2. Cf. Sermon 1, notes 1 4 and 1 5.
3. Cf. Eccles. 1:16 (Q).
4. Archimedes, who is said to have been killed by a Roman soldier while making geometrical drawings in the dust in his own garden at Syracuse (212 B.C.E.).
5. i.e., those in heaven, not the 'saints,' as Miss Evans translates.
6. This is, as Quint points out, the same as the Docta ignoration of Nicholas Cusanus (1401-64).
7. MHG liden means both 'suffering' and 'passivity.'
8. In gate (dative), not, as Miss Evans translates, 'into God.' Meister Eckhart, Complete Works of Meister Eckhart, Page 39-45



1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

Marion Woodman Images - Slideshow (2022-05-04 04:48)

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Carl Jung: Not the subjective ego-consciousness of the psyche is meant (2022-05-04 05:02)

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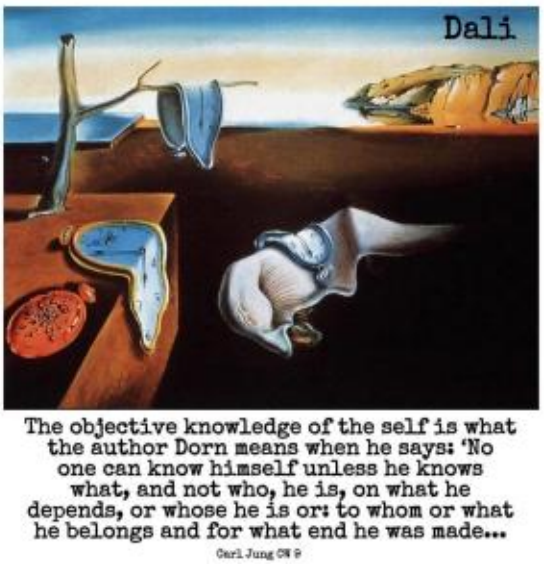
Dali
The objective knowledge of the self is what the author Dorn means when he says: 'No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is or: to whom or what he belongs and for what end he was made...
Carl Jung CW 9

[1]Aion

This objective knowledge of the self is what the author means when he says:

"No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is [or: to whom or what he belongs] and for what end he was made."

The distinction between "quis" and "quid" is crucial: whereas "quis" has an unmistakably personal aspect and refers to the ego, "quid" is neuter, predicating nothing except an object which is not endowed even with personality.

Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated.

The difference between knowledge of the ego and knowledge of the self could hardly be formulated more trenchantly than in this distinction between "quis" and "quid."

An alchemist of the sixteenth century has here put his finger on something that certain psychologists (or those of them who allow themselves an opinion in psychological matters) still stumble over today.

"What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed towards it as to a goal.

This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=1ISLLZC

UMUG52&dchild=1&keywords=jung+aion&qid=1607853829&spre

Meister Eckhart: No need to tell God what you need or desire: He already knows. (2022-05-05 03:20)

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I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

SERMON THREE l (Pf 3, Q 1 04) IN HIS QUAE PATRIS MEl SUNT, OPORTET ME ESSE (Luke 2 : 49)

" I must be about my Father’s business."

This text is most appropriate to what we have to say concerning the eternal birth which took place in time2 and still happens daily in the innermost part of the soul, in her ground, remote from all adventitious events.3

In order to become aware of this interior birth it is above all necessary for a man to be concerned with his Father’s business.

What are the Father’s attributes?

Power is ascribed to Him more than to the other two Persons.

And so, none assuredly can experience or approach this birth without a mighty effort.

A man cannot attain to this birth except by withdrawing his senses from all things.

And that requires a mighty effort to drive back the powers of the soul and inhibit their functioning.

This must be done with force; without force it cannot be done.4

As Christ said, "The kingdom of heaven suffers violence, and the violent take it by force" (Matt. 11:12) .

A question arises about this birth of which we have spoken: Does it happen continuously, or at intervals, when a man applies himself to it and exerts himself with all his might to forget all things and be conscious in this alone?

Now note the explanation.

Man has an active

intellect, a passive intellect, and a potential intellect.5

The active intellect is ever ready to act, whether it be in God or in creatures, for it exerts itself rationally in creatures in the way of ordering the creatures, and bringing them back to their source, or in raising itself, to the honor and glory of God.

All that is in its power and its domain, and hence its name active.

But when God undertakes the work, the mind must remain passive.

But potential intellect pays regard to both, to the activity of God and the passivity of the soul, so that this may be achieved as far as possible.

In the one case there is activity, where the mind does the work itself; in the other case there is passivity, when God undertakes the work, and then the mind should, nay, must, remain still and let God act.

Now before this is begun by the mind and completed by God, the mind has a prevision of it, a potential knowledge that it can come to be thus.

This is the meaning of ’potential intellect, though often it is neglected and never comes to fruition.

But when the mind strives with all its might and with real sincerity, then God takes charge of the mind and its work, and then the mind sees and experiences6 God.

But since this enduring and vision of God places an intolerable strain on the mind while in this body, God accordingly withdraws at times from the mind, and that is why he said, "A little while you shall see me, and again a little while you shall not see me" (cf. John 16:16).

When our Lord took his three disciples with him up the mountain and had shown them privately the illumination of his body which he had through union with the Godhead, and which we too shall have at the resurrection of the body, St. Peter at once, on seeing it, wished to remain there always.

Indeed, when a man finds the good he cannot easily part from it insofar as it is good.

this is recognized by knowledge, love must follow, and memory, and all the (powers of) the soul.

And our Lord, well knowing this, is constrained to hide at times, for the soul is a simple form of the body, and wherever she turns, she turns as a whole.

Where she always conscious of the good which is God, immediately and without interruption, she would never be able to leave it to influence the body.

Thus it befell Paul: if he had remained for a hundred years at the spot where he came to know the Good? he would never have returned to the body; he would have forgotten it completely.

And so, because that is not conducive to this life and alien to it, God in His mercy veils it when He will and reveals it when He will and when

He knows, like a trustworthy physician, that it is most useful and helpful for you.

This withdrawal is not yours, but His who does the work: He can do it or not as He will,

well knowing when it avails you best.

It is in His hands to reveal or conceal, according as He knows you can endure it.

For God is not a destroyer of nature: rather He perfects it, and God does this ever more and more, the more you are fitted for it.

But you might say, 'Oh sir, if this requires a mind free of all images and all works (which lie in the powers by their very nature 8), then how about those outward works we must do sometimes, works of charity which all take place without, such as teaching or comforting the needy? Should people be deprived of this?

As our Lord's disciples were so much occupied with such things, as (according to St. Augustine) St. Paul was so burdened and preoccupied with people's cares as if he were their father - shall we then be deprived of this great good because we are engaged in works of charity?'

Now note the answer to such questions.

The one thing is noblest, the other very profitable.

Mary was praised for choosing the best; but Martha's life was of very great profit, for she served Christ and his disciples.9

Master Thomas says the active life is better than the contemplative, insofar as in action one pours out for love that which one has gained in contemplation.

It is actually the same thing, for we take only from the same ground of contemplation and make it fruitful in works, and thus the object of contemplation is achieved.

there is motion, yet it is all one; it comes from one end, which is God, and returns to the same, as if I were to go from one end of this house to the other; that would indeed be motion, but only

of one in the same.

Thus too, in this activity, we remain in a state of contemplation in God.

The one rests in the other, and perfects the other.

For God's purpose in the union of contemplation is fruitfulness in works: for in contemplation you serve yourself alone, but in works of charity you serve the many.

To this Christ admonishes us by his whole life and those of all his saints, every one of whom he drove forth into the world to teach the multitude.

St. Paul said to Timothy, "Beloved, preach the Word" (2 Tim. 4:2).

Did he mean the outward word that beats the air? Surely not.

He meant the inwardly born and yet hidden Word that lies secreted in the soul.

That was what he bade him preach aloud, that it might be made known to and might nourish the (soul’s) powers, so that a man might give himself out in all those aspects of external

life in which his fellow men had need of it - and that all this may

be found in you to accomplish to the best of your ability.

It must be within you in thought, in intellect, and in will, and it must shine forth, too, in your deeds.

As Christ said, " Let your light shine forth before men" (Matt. 5:16).

He had in mind those who care only for the contemplative life and neglect the practice of charity, which, they say, they have no further need for, having passed that stage.

It was not these that Christ meant when he said, "The seed fell on good soil and yielded fruit a hundredfold" (Matt. 13:8).

He meant them when he said, "The tree that bears no fruit shall be cut down" (Matt. 3:10, 7:19) .

Now you might say, ’But sir, what of the silence you told us so much about?

For this implies images galore.

Every act must accord with its appropriate image, whether the act is internal or external, whether I am teaching one or comforting another, or arranging this or that, so what quiet can I get? 1

For if the mind sees and formulates, and the will wills, and memory holds it fast, are not all these images?’

Then observe.

We spoke just now of an active intellect and a passive intellect. The active intellect abstracts images from outward things, stripping them of matter and of accidents, and introduces them to the passive intellect, begetting their mental image therein.

And the passive intellect, made pregnant by the active in this way, cherishes and knows these things with the aid of the active intellect.

Even then, the passive intellect cannot keep on knowing these things unless the active intellect illumines them afresh.

Now observe: what the active intellect does for the natural man, that and far more God does for one with detachment: He takes away the active intellect from him and, installing Himself in its stead, He Himself undertakes all that the active intellect ought to be doing.

Indeed, when a man is quite unpreoccupied, and the active intellect within him is silent, then God must take up the work and must be the master workman who begets Himself in the passive intellect.

See if it is not so.

The active intellect cannot give what it has not got: and it cannot entertain two images together; it has first one and then

the other.

Though the air and light show many forms and color all at once, you can only observe them one after the other.

So too does the active intellect, which is similar.

But when God acts in place of the active intellect, He engenders many images together in one point.

For if God prompts you to a good deed, at once all your powers proffer themselves for all good things: your whole mind at once tends to good in general.

Whatever good you can do takes shape and presents itself to you together in a flash, concentrated in a single point.

Surely, this demonstrates and proves that it is not the intellect's work, for it has not the perfection or the resources for this: rather it is the work and the offspring of Him who has all images at once in Himself.

As Paul says, "I can do all things in Him who strengthens me" (Phil. 4:13); in Him I can do not merely this or that but all things in undivided unity.

You must know, then, that the images of these acts are not yours.

Neither are they from nature: they belong to the author of nature, in which He has implanted act and image.

So do not lay claim to it, for it is His, not yours.

Though conceived by you in time, it is begotten and given by God beyond time, in eternity beyond all images.

You might ask, 'Since my intellect is divested of its natural activity and no longer has any image or action of its own, where is its support?

For it must always find lodgment somewhere: the powers always seek to fasten on something and act on it, whether it be memory, intellect or will.'

Now note the explanation of this. Intellect's object and lodgment is essence, not accident11 but pure unmixed being in itself.

When the intellect discerns true being it descends on it, comes to rest on it, pronouncing its intellectual word about the object it has seized on.

But, so long as the intellect does not find true being and does not penetrate to the ground, so as to be able to say, 'this is this; it is such and not otherwise,' so long does it remain in a condition of questing and expectation; it does not settle down or rest, but labors on, seeking, expecting, and rejecting.

And though it may perhaps spend a year or more investigating a natural truth, to see what it is, it still has to work long again to strip off what it is not.

All this time it has nothing to go by and makes no pronouncement at all, as long as it has not penetrated to the ground of truth with full realization.

Therefore, the intellect never rests in this life.

However much God may reveal Himself in this life, yet it is still as nothing to what He really is.

Though truth is there, in the ground, it is yet veiled and concealed from the intellect.

All this while, the intellect has no support to rest on in the way of a changeless object.

It still does not rest, but goes on expecting and preparing for something yet to become known, but so far hidden.

Thus there is no way man can know what God is.

But one thing he does know: what God is not.

And this a man of intellect will reject.

Meantime the intellect, finding no real object to support it, waits as matter awaits form.

Just as matter will never rest until it is filled with all forms, so the intellect cannot rest except in the essential truth that embraces all things.

Only the essence will satisfy it, and this God withdraws from it step by step, in order to arouse its zeal and lure it on to seek and grasp the true, groundless good, so that it may be content with nothing but ever clamor for the highest good of all.

Now you might say, 'Oh sir, you said so much about how all our faculties should be quiet, and now you go setting up a great clamor of yearning in this quietness.

That would be a great moaning and outcry for something we haven't got, and that would be the end of this peace and quiet. Whether it were desire or purpose or praise or thanksgiving,

or whatever else the mind might beget or imagine – it would not be perfect peace or absolute stillness.'

Let me explain.

When you have completely stripped yourself of your own self, and all things and every kind of attachment, and have transferred, made over, and abandoned yourself to God in utter faith and perfect love, then whatever is born in you or touches you, within or without, joyful or sorrowful, sour or sweet, that is no longer yours, it is altogether your God's to whom you have abandoned yourself.

Tell me, whom does the spoken word belong to?

To the speaker or the hearer?

Though it falls to the hearer, it really belongs to the speaker who gave it birth.

Here is an example.

The sun casts its light into the air; the air receives the light and gives it to the earth, thus enabling us to distinguish different colors.

Now, though the light is formally in the air, essentially it is in the sun: the light actually comes from the sun, where it originates, and not in the air.

It is received by the air which passes it on to anything that is receptive to light.

It is just the same with the soul.

God bears the Word in the soul, and the soul conceives it and passes it on to her powers in varied guise: now as desire, now as good intent, now as charity, now as gratitude, or however it may affect you.

It is all His, and not yours at all.

What God thus does, you must accept all that as His and not as your own, just as it is written, 'The Holy Ghost makes intercession with countless mighty sighs' (Rom. 8:26).

He prays within us, not we ourselves. St. Paul says, "No man can say 'Lord Jesus Christ' but in the Holy Ghost" (1 Cor. 12:3)

This above all else is needful: you must lay claim to nothing!

Let go of yourself and let God act with you and in you as He will.

This work is His, this Word is His, this birth is His, in fact every single thing that you are.

For you have abandoned self and have gone out of your (soul's) powers and their activities, and your personal nature.

Therefore God must enter into your being and powers, because you have bereft yourself of all possessions, and become as a desert, as it is written, "The voice of one crying in the wilderness" (Matt. 3:3).

Let this eternal voice cry out in you a s it listeth, and be as a desert in respect of yourself and all things.

Now you might say, ’But sir, what must a man do to be void as a desert in respect of himself and all things?

Should a man wait all the time for God to work and do nothing himself, or should he do something in the meantime, like praying or reading or some other good occupation such as listening to sermons or studying scripture?

Since such a man is not supposed to take anything in from without, but only from within, from his God, does he not miss something by not doing these things?

Now listen.

All outward works were established and ordained to direct the outer man to God and to train him to spiritual living and good deeds, that he might not stray into ineptitudes: to act as a curb

on his inclination to escape from self to things outside; so that when God would work in him He might find him ready and not have to draw him back from things alien and gross.

For the greater the delight in outward things the harder it is to leave them; the stronger the love the sharper the pain when it comes to parting.

See then: All works and pious practices - praying, reading, singing, vigils, fasting, penance, or whatever discipline it may be -these were invented to catch a man and restrain him from things alien and ungodly.

Thus, when a man realizes that God’s spirit is not working in him and that the inner man is forsaken by God, it is very important for the outer man to practice these virtues, and especially such as are most feasible, useful, and necessary for him; not however from selfish attachment, but so that, respect for truth preserving him from being attracted and led astray by what is gross, he may stay close to God, so that God may find him near at hand when He chooses to return and act in his soul, without having to seek far afield.

But if a man knows himself to be well trained in true inwardness, then let him boldly drop all outward disciplines, even those he is bound to and from which neither pope nor bishop can release him.

From the vows a man has made to God none can release him, but they can be turned into something else: for every vow is a contract with God.

But if a man has taken solemn vows of such things as prayer, fasting, or pilgrimage, if he then enters some order, he is released from them, for in the order he is vowed to goodness

as a whole, and to God Himself.

And so I say the same here: Whatever a man's vows to manifold things, by entering into true inwardness he is released from them.

As long as this inwardness lasts, be it a week, a month, or a year, none of this time is lost by the monk or nun, for God, who has captured and imprisoned them, must answer for it.

On returning to himself, a man should perform his vows for the time present; but as for what you may think you have neglected in the preceding time, you need not bother to make it up, for God Himself will make it up for the period during which He caused you to be idle.

You should not wish to make it up by any act of creatures, for the least act of God outweighs all the works of creatures.

This is said to learned and illumined people, who have been taught and illumined by God and scripture.

But how is it with a simple layman who knows and understands nothing but corporal discipline, and who has taken on some vow, whether of prayer or the like?

To him I say this: If he finds it hampering and that he draws nearer to God without it, let him boldly give it up.

For any work that brings you nearer to God and God's embrace is the best.

That is what Paul meant when he said, "When wholeness comes, the partial vanishes" (1 Cor.13:10).

There is a big difference between a vow taken before a priest and vows taken in simplicity to God Himself.

If a man vows anything to God it is with the laudable intention of binding himself thus to God, which at the time a man thinks to be for the best.

But if he learns of a better way, then, knowing by experience that it is better, let him be quite free of the first, and content.

This is easy to prove, for one should consider the fruits and the

inward truth rather than the outward act.

As Paul says, "The letter [that is, all outward practices] kills, but the spirit gives life " (2 Cor. 3:6), that is, an inward realization of truth.

You should take good note of this and follow above all whatever befits you best for this.

Your spirit should be elevated, not downcast, but rather ardent, and yet in a detached, quiet stillness.

No need to tell God what you need or desire: He already knows.

Christ said to his disciples, "When you pray, do not use many words in your prayers like the Pharisees, for they think to be heard with much speaking" (Matt. 6:7).

That we may here so seek this peace and inward silence, that the eternal Word may be spoken within us and understood, and that we may become one therewith, may the Father help us, and that Word, and the Spirit of both. Amen. Meister Eckhart, Complete Works of Meister Eckhart, Page 46-54

Notes

1. In the critical edition (DW 4) this sermon is Q 104 and thus the last of the treatise on the Birth of the Word.
2. The historical birth of Jesus as distinct from the ’eternal birth.’
3. zuoval, i.e., ’accidentals’ in the scholastic sense.
4. This stress on force (gewalt) seems rather un-Eckhartian.
5. Eckhart as a Dominican places the intellect above the will, as opposed to the Franciscans. He had debated this question in Paris with the Franciscan General Gonsalvus.
6. lfdet, lit. ’suffers’: cf. Sermon 2, note 7.
7. On the road to Damascus.
8. I.e., the eye cannot help seeing, and so on. The word Walshe translates as ’mind’ is MHG gemiiete, which can also mean ’heart’ and ’essential inclination.’
9. In the commentary to St. John’s Gospel (LW III, 1 1 2), Eckhart places Mary above Martha, according to tradition (Clark). The contradiction is more apparent than real.
10. Eckhart the busy administrator must have been acutely aware of this problem.
11. See note 3.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

Carl Jung: Are we not sons of the Gods? Why should Gods not be our children? (2022-05-05 04:00)

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"This is the mother-love...
the mysterious root of all growth and change;
the love that means homecoming, shelter,
and the long silence from which everything begins
and in which everything ends."
Carl Jung
www.jungquotes.com
Da Vinci
Madonna Litta

[1]Red Book

Are we not sons of the Gods?

Why should Gods not be our children?

If my father the God should die, a God child should arise from my maternal heart.

Since I love the God and do not want to leave him.

Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, Oh child.

Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life. / What does power avail us?

We do not want to rule.

We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth.

A sunless spirit becomes the parasite of the body

But the God feeds the spirit. Carl Jung, The Red Book, Page 286

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=TDXPPMHV8K3E&dchild=1&keywords=jung+red+book+readers+edition&qid=1607871797&spref

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Carl Jung: Gnosis is undoubtedly a psychological knowledge whose contents derive from the unconscious. (2022-05-05 04:30)

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There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man...
Carl Jung, Aion
Roberto Ferri

[1]Aion

In Monoi’mos, who was called "the Arab," Indian influences are not impossible.

His statement is significant because it shows that even in the second century 5 the ego was considered the exponent of an all-embracing totality, the self—a thought that by no means all psychologists are familiar with even today.

These insights, in the Near East as in India, are the product of intense introspective observation that can only be psychological.

Gnosis is undoubtedly a psychological knowledge whose contents derive from the unconscious.

It reached its insights by concentrating on the "subjective factor," which consists empirically in the demonstrable influence that the collective unconscious exerts on the conscious mind.

This would explain the astonishing parallelism between Gnostic symbolism and the findings of the psychology of the unconscious.

I would like to illustrate this parallelism by summarizing the symbols previously discussed. For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the self.

These are in the first place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear.

The most important of these are geometrical structures containing elements of the circle and quaternity; namely, circular and spherical forms on the one hand, which can be represented either purely geometrically or as objects; and, on the other hand, quadratic figures divided into four or in the form of a cross.

They can also be four objects or persons related to one another in meaning or by the way they are arranged. Eight, as a multiple of four, has the same significance.

A special variant of the quaternity motif is the dilemma of 3 -f- i- Twelve (3 X 4) seems to belong here as a solution of the dilemma and as a symbol of wholeness (zodiac, year).

Three can be regarded as a relative totality, since it usually represents either a spiritual totality that is a product of thought, like the Trinity, or else an instinctual, chthonic one, like the triadic nature of the gods of the underworld—the "lower triad." Psychologically, however, three—if the context indicates that it refers to the self—should be understood as a defective quaternity or as a stepping-stone towards it.

Empirically, a triad has a trinity opposed to it as its complement. The complement of the quaternity is unity. 350-351

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1607869235&sr=8-1

Meister Eckhart: All the powers of the soul, and all their works - these are the crowd.
(2022-05-06 03:53)

[paypal _donation _button border="5"]

[1]Meister Eckart - The Complete Mystical WorksSERMON FOUR (Pf 4, Q 1 03, QT 59)

ET CUM FACTUS ESSET JESUS ANNORUM DUODECIM ETC. (Luke 2:42)

We read in the Gospel that when our Lord was twelve years old he went with Joseph and Mary to the Temple in Jerusalem, and when they left, Jesus stayed behind in the Temple without their knowing; when they reached home and missed him, they sought him among acquaintances, among their kindred and amidst the throng, and they could not find him.

They had lost him in the crowd.

And so they had to go back to where they had come from.

And when they got back to their starting point, the Temple, they found him.

And so in truth, if you would find this noble birth, 1 you must leave the crowd and return to the source and ground whence you came.

All the powers of the soul, and all their works - these are the crowd.

Memory, understanding, and will, they all diversify you, and therefore, you must leave them all: sense perceptions, imagination, or whatever it may be that in which you find or seek to find yourself.

After that, you may find this birth but not otherwise - believe

me! He was never yet found among friends, nor among kindred or acquaintances: there, rather, one loses him altogether. Accordingly the question arises, whether a man can find this birth in any things which, though divine, are yet brought in from without through the senses, such as any ideas about God as being good, wise, compassionate, or anything the intellect can conceive in itself that is in fact divine - whether a man can find this birth in all these.

In fact, he cannot.

For although all this is good and divine, it is all brought in from without through the senses.

But all must well up from within, out of God, if this birth is to shine forth truly and clearly, and all your activity must cease, and all your powers must serve His ends, not your own.

If this work is to be done, God alone must do it, and you must just suffer it to be.

Where you truly go out from your will and your knowledge, God with His knowledge surely and willingly goes in and shines there clearly.

Where God will thus know Himself, there your knowledge cannot subsist and is of no avail.

Do not imagine that your reason can grow to the knowledge of God.

If God is to shine divinely in you, your natural light cannot help toward this end. Instead, it must become pure nothing and go out of itself altogether, and then God can shine in with

His light, and He will bring back in with Him all that you forsook and a thousand times more, together with a new form to contain it all.

Of this we have a parable in the Gospel. When our Lord had spoken in such friendly fashion to the Gentile woman at the well, she left her pitcher and ran to the town announcing to the people that the true Messiah had come.

The people, not believing her words, went out with her and saw for themselves.

Then they said to her, "Now we believe, not because of your words: we believe rather because we have seen him ourselves" (John 4: 42) .

So, in truth, no creaturely skill, nor your own wisdom nor all your knowledge can enable you to know God divinely. For you to know God in God's way, your knowing must become a pure unknowing, and a forgetting of yourself and all creatures.

Now you might say, 'Well sir, what use is my intellect then, if it is supposed to be empty and functionless?

Is that the best thing for me to do - to raise my mind to an unknowing knowledge that can't really exist?

For if I knew anything at all it would not be ignorance, and I should not be empty and bare.

Am I supposed to be in total darkness?'

Certainly.

You cannot do better than to place yourself in darkness

and in unknowing.

'Oh sir, must everything go then, and is there no turning back?'

No indeed, by rights there is no returning.

'But what is this darkness? What do you call it?

What is its name? '

The only name it has is 'potential receptivity,' which certainly does not lack being nor is it deficient, but it is the potential of receptivity in which you will be perfected.

That is why there is no turning back from it.

But if you do turn back, that is not on account of any truth,

but because of something else - the senses, the world, or the devil.

And if you give way to the impulse to turn back, you are bound

to lapse into sin, and you may backslide so far as to fall eternally.

Therefore there is no turning back, but only a pressing forward, so as to attain and achieve this possibility.

It never rests until it is filled with all being.

Just as matter never rests till it is filled with every possible form, so too intellect never rests till it is filled to its capacity.

On this point a pagan master says, ’Nature has nothing swifter than the heavens, for they surpass all else in swiftness.’

Yet surely the mind of man outstrips them by its speed!

If only it were to retain its potentiality intact, remaining undefiled and unrent by base and gross things, it would outstrip the highest heaven, never ceasing till it reached the summit, there to be fed and cherished by the Greatest Good.

As for what it profits you to pursue this possibility, to keep yourself empty and bare, just following and tracking this darkness and unknowing without turning back - it contains the chance to gain Him who is all things.

And the more barren you are of self and unwitting of all things, the nearer you are to Him.

Of this barrenness it is said in Jeremiah, "I will lead my beloved into the wilderness and will speak to her in her heart. " 2

The true word of eternity is spoken only in solitude, where a man is a desert and alien to himself and multiplicity.

For this desolate self-estrangement the prophet longed, saying, "Who will give me the wings of a dove that I may fly away and be at rest? " (Ps. 55: 6).

Where does one find peace and rest?

There, truly, where there is rejection, desolation, and estrangement from all creatures.

Therefore, David says, "I would rather be rejected and spurned in the house of my God than dwell with great honor and wealth in the tavern of sinners " (Ps. 84:10).

Now you might say, ’Oh sir, is it really always necessary to be barren and estranged from everything, outward and inward: the powers and their work, must that all go?

It is a grievous matter for God to leave a man without support, as the prophet says, "Woe is me that my exile is prolonged " (Ps. 1 20:5), if God prolongs my exile here, without

either enlightening or encouraging me or working within me, as your teaching implies.

If a man is in such a state of pure nothingness, is it not better to do something to beguile the gloom and desolation, such as praying or listening to sermons or doing something else that is virtuous, so as to help himself?'

No, be sure of this.

Absolute stillness for as long as possible is best of all for you. You cannot exchange this state for any other without harm.

That is certain.

You would like to partly prepare yourself and partly let God prepare you, but this cannot be.

You cannot think or desire to prepare yourself more quickly than God can move in to prepare you.

But even if it were shared, so that you did the preparing and God did the working or the infusion - which is impossible then you should know that God must act and pour Himself into you the moment He finds you ready.

Do not imagine that God is like a human carpenter, who works or not as he likes, who can do or leave undone as he wishes.

It is different with God: as and when God finds you ready, He has to act, to overflow into you, just as when the air is clear and pure the sun has to burst forth and cannot refrain.

It would surely be a grave defect in God if He performed no great works in you and did not pour great goodness into you whenever He found you thus empty and bare.

In the same sense the masters write that in the very instant the material substance of the child is ready in the mother's womb, God at once pours into the body its living spirit which is the soul, the body's form.

It is one instant, the being ready and the pouring in.

When nature reaches her highest point, God gives grace: the very instant the spirit is ready, God enters without hesitation or delay.

In the Book of Secrets it says that our Lord declared to mankind, " I stand a t the door knocking and waiting; whoever lets me in, with him I will sup " (Rev. 3 : 20).

You need not seek Him here or there; He is no further than the door of your heart; there He stands patiently awaiting whoever is ready to open up and let Him in.

No need to call to Him from afar: He can hardly wait for you to open up.

He longs for you a thousand times more than you long for Him: the opening and the en-

tering are a single act.

Now you might say, ’How can that be? I can’t feel Him.’ - Pay attention.

Your being aware of Him is not in your power but in His.

When it suits Him, He shows Himself, and He can hide when He wishes.

This is what Christ meant when he said to Nicodemus, "The spirit breathes where it will: you hear its voice but do not know where it comes from, or where it is going" (John 3: 8) .

In so speaking he contradicted himself: "You hear yet know not. "

By hearing we come to know. Christ meant that by hearing it is imbibed or absorbed, as if to say, you receive it, but unawares. You should know, God cannot leave anything void or unfilled, God and nature cannot endure that anything should be empty or void.

And so, even if you think you can’t feel Him and are wholly empty of Him, that is not the case.

For if there were anything empty under heaven, whatever it might be, great or small, the heavens would either draw it up to themselves or else, bending down, would have to fill it with themselves. God, the Lord of nature, does not allow that anything be empty or void.

Therefore, stand still and do not waver from your emptiness; for at this time, you can turn away, never to turn back again.

Now you might say, ’Well sir, since you are always assuming that someday this birth will occur in me, that the Son will be born in me - now, can I have any sign by which to recognize that this has taken place?’

Yes indeed! There are three certain signs. I will tell you just one of them.

I am often asked if a man can reach the point where he is no longer hindered by time, multiplicity, or matter. Assuredly! Once this birth has really occurred, no creatures can hinder you; instead, they will all direct you to God and this birth.

Take lightning as an analogy.

Whatever it strikes, whether tree, beast, or man, it turns at once toward itself.

A man with his back toward it is instantly turned round to face it.

If a tree had a thousand leaves, they would all turn right side up toward the stroke.

So, it is with all in whom this birth occurs, they are promptly turned toward this birth with all they possess, be it never so earthy.

In fact, what used to be a hindrance now helps you most.

Your face is so fully turned toward this birth that, no matter what you see or hear, you can get nothing but this birth from all things.

All things become simply God to you, for in all things you notice only God, just as a man who stares long at the sun sees the sun in whatever he afterward looks at.

If this is lacking, this looking for and seeking God in all and sundry, then you lack this birth.

Now you might ask, ’Ought anyone so placed to practice penance?

Does he lose anything by dropping penitential exercises? ’

Pay attention.

Penitential exercises, among other things, were instituted for a particular purpose: whether it be fasting, watching,

praying, kneeling, being disciplined,3 wearing hair shirts, lying hard, or whatever it may be, the reason for all that is because body and flesh are always opposed to spirit.

The body is often too strong for the spirit, and there is a real fight between them, an unceasing struggle.

Here in the world the body is bold and strong, for it is at home,

the world helps it, the earth is its fatherland, it is helped by all its kin: food, drink, soft living - all is opposed to spirit.

The spirit is an alien here, but in heaven are its kin, its whole race: there it has good friends, if it strives for there and makes its home there.

And so, in order to succor the spirit in this alien realm, and to impede the flesh somewhat in this strife lest it should conquer the spirit, we put on it the bridle of penitential practices, thus curbing it so that the spirit can resist it.

All this is done to bring it under control; but if you would capture and curb it in a thousand times better fashion, then put on it the bridle of love!

With love you overcome it most surely, with love you load it most heavily.

Therefore, God lies in wait for us with nothing so much as with love.

For love resembles the fisherman’s hook.

The fisherman cannot get the fish till it is caught on the hook. Once it takes the hook, he is sure of the fish; twist and turn as it may, this way or that, he is assured of his catch.

And so, I say of love: he who is caught by it has the strongest of bonds, and yet a pleasant burden.

He who has taken up this sweet burden fares further and makes more progress than by all the harsh practices any men use.

And, too, he can cheerfully bear and endure all that befalls him, whatever God inflicts on him, and can also cheerfully forgive whatever evil is done to him.

Nothing brings you closer to God or makes God so much your own as the sweet bond of love.

A man who has found this way need seek no other.

He who hangs on this hook is caught so fast that foot and hand, mouth, eyes, and heart, and all that is man's, belongs only to God.

Therefore, you cannot better prevail over this foe4 and prevent him from harming you, than by love.

Therefore it is written, " Love is as strong as death and as hard as hell" (Song 8:6).

Death separates soul from body, but love separates all things from the soul - it will not tolerate what is not God or God's. Whoever is caught in this net, whoever walks in this way, whatever he does is all one: whether he does anything or nothing is of no account.

And yet the least action or practice of such a man is more profitable and fruitful to himself and all men, and more pleasing to God, than all the works of others who, though free from mortal sin, are inferior to him in love.

His rest is more useful than another's labor.

Therefore, just watch for this hook, so as to be blessedly caught: for the more you are caught, the more you are free.

That we may be thus caught and freed, may He help us who is love itself.

Amen. more useful than another's labor.

Therefore, just watch for this hook, so as to be blessedly caught: for the more you are caught, the more you are free.

That we may be thus caught and freed, may He help us who is love itself. Amen. Meister Eckhart, The Complete Works of Meister Eckhart, Page 55-61

Notes

1. The transition is a little abrupt: we are back with Eckhart's constant theme of the birth of the Word in the soul. cf. Sermon 1, note 4.
2. Hos. 2:14.

3. I.e., scourged.

4. The body.

Notes

1. The transition is a little abrupt: we are back with Eckhart’s constant theme of the birth of the Word in the soul. cf. Sermon 1, note 4.

2. Hos. 2: 14.

3. I.e., scourged.

4. The body.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?crid=DVHKSYVCOYC1&keywords=meister+eckhart+complete+works&qid=16517592

Carl Jung: Such was the case with this theologian. (2022-05-06 04:12)

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Tamara Natalie Madden
Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright...
Carl Jung

[1]Memories, Dreams, Reflections

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away.

Such was the case with this theologian.

I am of course aware that theologians are in a more difficult situation than others.

On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

The possibility that such experience might have psychic reality is anathema to them.

All very well if it has a supernatural or at least a "historical" foundation.

But psychic?

Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

1. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=2OZMJZHRX7EGJ&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

Carl Jung: The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law (2022-05-07 04:19)

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© TAMARA NATALIE MADDEN
So far as we can judge from experience,
light and shadow are so evenly distributed in
man's nature that his psychic totality
appears, to say the least of it, in a
somewhat murky light...
Carl Jung, Aion

[1]Aion

If we see the traditional figure of Christ as a parallel to the psychic manifestation of the self, then the Antichrist would correspond to the shadow of the self, namely the dark half of the human totality, which ought not to be judged too optimistically.

So far as we can judge from experience, light and shadow are so evenly distributed in man’s nature that his psychic totality appears, to say the least of it, in a somewhat murky light.

The psychological concept of the self, in part derived from our knowledge of the whole man, but for the rest depicting itself spontaneously in the products of the unconscious as an archetypal quaternity bound together by inner antinomies, cannot omit the shadow that belongs to the light figure, for without it this figure lacks body and humanity.

In the empirical self, light and shadow form a paradoxical unity. In the Christian concept, on the other hand, the archetype is hopelessly split into two irreconcilable halves, leading ultimately to a metaphysical dualism—the final separation of the kingdom of heaven from the fiery world of the damned.

For anyone who has a positive attitude towards Christianity the problem of the Antichrist is a hard nut to crack. It is nothing less than the counterstroke of the devil, provoked by God's Incarnation; for the devil attains his true stature as the adversary of Christ, and hence of God, only after the rise of Christianity, while as late as the Book of Job he was still one of God's sons and on familiar terms with Yahweh.

Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it.

It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance.

This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder was called Satanael.

The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law whose existence, though unknown to the author of the Johannine Epistles, brought him a sure knowledge of the impending enantiodromia.

Consequently he wrote as if he were conscious of the inner necessity for this transformation, though we may be sure that the idea seemed to him like a divine revelation.

In teality every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below. Carl Jung, CW 9ii, Para 76-77

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1607869235&sr=8-1

Carl Jung: Sometimes a tree tells you more than can be read in books. **(2022-05-07 04:27)**

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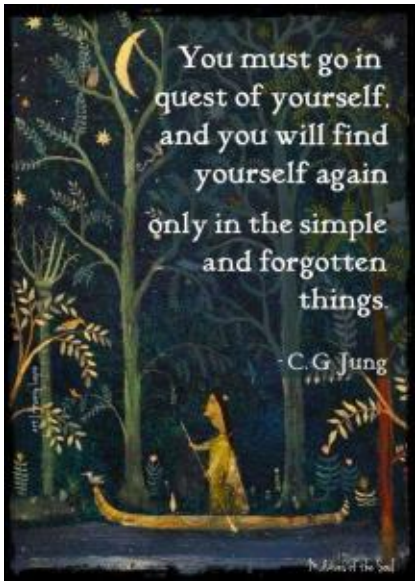

[1]letters Vol. II

To Dr. S.

Dear Colleague, 8 October 1947

I gather from your description that you are indeed climbing too high. Sanskrit and India really are a bit much.

You must turn back to the simple things, just as your dream says, to the forest.

There is the star.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things.

Why not go into the forest for a time, literally?

Sometimes a tree tells you more than can be read in books.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 479

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=RCKXGI7ZN5EY&dchild=1&keywords=jung+letters+volume+1&qid=1600344371&sprefix=jung

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Carl Jung and organic illness (accidents, injuries, etc.) (2022-05-08 04:27)

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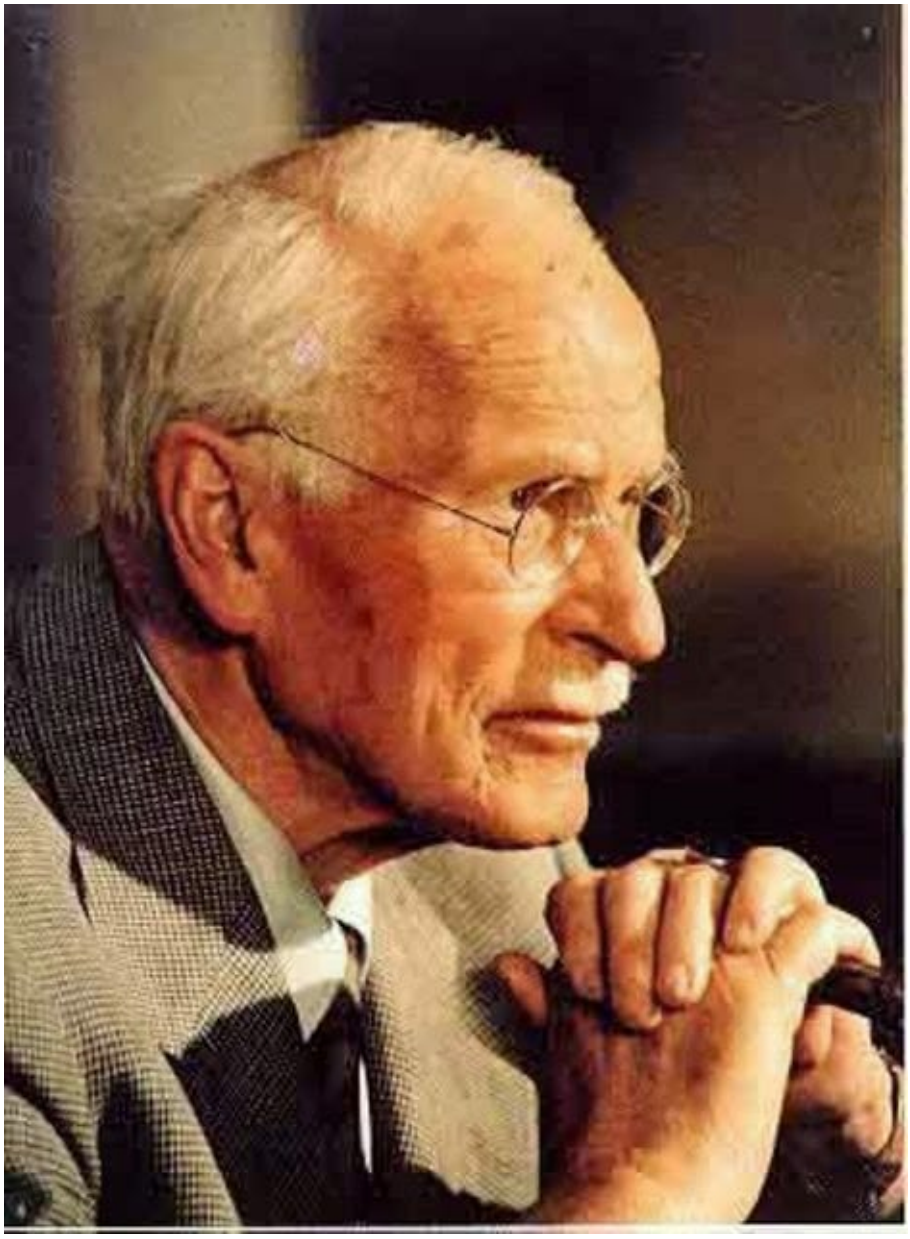

[2]Letters Volume I

To Joachim Knopp

Dear Herr Knopp, 10 July 1946

An author by the name of Jakob Lorber is unfortunately not known to me.

With regard to homoeopathy you are quite right in considering it a continuation of alchemical practice. This is indeed so. I recommend you to take a look at the writings of Hahnemann.

You will find them listed in any encyclopedia .

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement.

At any rate there are numerous cases where the symptoms exhibit, in a positively remarkable way, a symbolic meaning even if no psychological pathogenesis is present.

One cannot say that every symptom is a challenge and that every cure takes place in the intermediate realm between psyche and physis.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process.

When these two aspects work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.

I don't know under what conditions you could study in Switzerland. But I would advise you to write tentatively to the Dean of the Medical Faculty [in Zurich) .

Someone there might be able to help you.

I myself have long since given up lecturing at the University, nor do I lecture any more at the Federal Polytechnic. So in this respect I can give you no information.

..Unfortunately I don't know any psychotherapist for you now in Germany why has my confidence.

Some of these people are dead, some have disappeared. As you know, my teachings were suppressed as much as possible in Germany both before and during the "era ."

Consequently, though I am very well known in Anglo-Saxon countries only a very few people know me in Germany-a land of the dead as you rightly say.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 428-429.

1. https://i1.wp.com/carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c6666-doctor.jpg?ssl=1
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=BXR3FC9L8A0B&dchild=1&keywords=jung+letters+volume+1&qid=1605611229&sprefix=jung

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Carl Jung: The art of interpreting dreams cannot be learnt from books. (2022-05-08 04:34)

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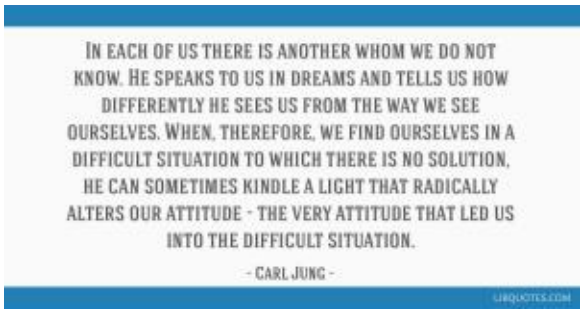
IN EACH OF US THERE IS ANOTHER WHOM WE DO NOT KNOW. HE SPEAKS TO US IN DREAMS AND TELLS US HOW DIFFERENTLY HE SEES US FROM THE WAY WE SEE OURSELVES. WHEN, THEREFORE, WE FIND OURSELVES IN A DIFFICULT SITUATION TO WHICH THERE IS NO SOLUTION, HE CAN SOMETIMES KINDLE A LIGHT THAT RADICALLY ALTERS OUR ATTITUDE - THE VERY ATTITUDE THAT LED US INTO THE DIFFICULT SITUATION.
- CARL JUNG -

[1]Civilization in Transition

The art of interpreting dreams cannot be learnt from books.

Methods and rules are good only when we can get along without them.

Only the man who can do it anyway has real skill, only the man of understanding really understands.

No one who does not know himself can know others.

And in each of us there is another whom we do not know.

He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves.

When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325

1. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=1HQL9FNEZBZ9I&dchild=1&keywords=jung+civilization+in+transitio

Carl Jung: Suffering that is not understood is hard to bear (2022-05-09 04:04)

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Maggie Taylor
Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore...
Carl Jung

[1]Symbolic Life

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

.

A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?crid=3OJXAAC0OSTZ4&dchild=1&keywords=jung+symbolic+life&qid=1607940373&sprefix=jung+sym

Carl Jung: As understanding deepens, the further removed it becomes from knowledge. (2022-05-10 04:20)

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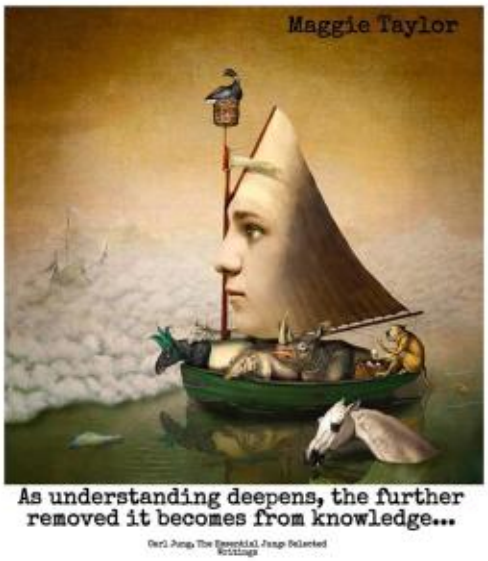

[1]Civilization in Transition

Medical psychology, on the other hand, is very far from being in this more or less enviable position.

Here the object puts the question and not the experimenter.

The analyst is confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent.

It is the sickness or the patient himself that puts the crucial questions—in other words,

Nature experiments with the doctor in expecting an answer from him.

The uniqueness of the individual and of his situation stares the analyst in the face and demands an answer.

His duty as a physician forces him to cope with a situation swarming with uncertainty factors.

At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of

the case.

The deeper his understanding penetrates, the more the general principles lose their meaning.

But these principles are the foundation of objective knowledge and the yardstick by which it is measured.

With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized.

What was an advantage to begin with threatens to turn into a dangerous disadvantage.

Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge.

As understanding deepens, the further removed it becomes from knowledge.

An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience—a state of uncritical
passivity coupled with the most complete subjectivity and lack of social responsibility.

Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals.

Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other.

This inevitable consequence breaks the understanding, for understanding also presupposes the integral preservation of the individuality of both partners.

It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners. Carl Jung, CW 10, Para 532

1. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=1HQL9FNEZBZ9I&dchild=1&keywords=jung+civilization+in+transitio

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Master Eckhart's Final Words (2022-05-11 04:00)

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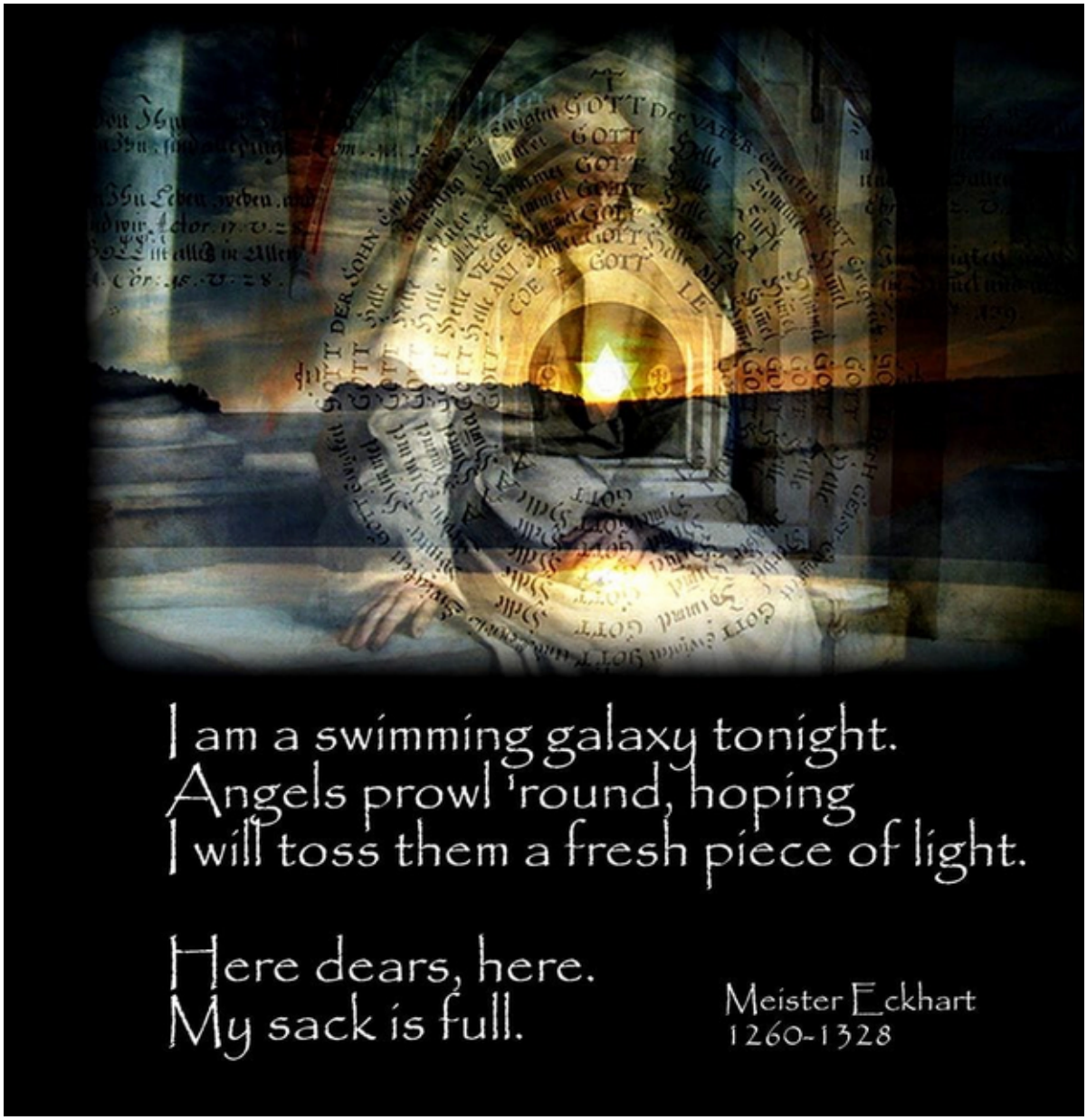
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

Appendix B to Part Two

THE MASTER'S FINAL WORDS1 (Pf pp. 6 85-86)

Meister Eckhart was besought by his good friends, 'Give us something to remember,

since you are going to leave us.’

He said, ’I will give you a rule, which is the keystone2 of all that

I have ever said, which comprises3 all truth that can be spoken of or lived.

’It often happens that what seems trivial to us is greater in God’s sight than what looms large in our eyes.

Therefore we should accept all things equally from God, not ever looking and wondering which is greater, or higher, or better.

We should just follow where God points out for us, that is, what we are inclined to and to which we are most often directed, and where our bent is.

If a man were to follow that path, God would give him the most in the least, and would not fail him.

’It often happens that people spurn the least, and thus they prevent themselves from getting the most in the least, which is wrong.

God is in all modes, and equal in all modes, for him who can take Him equally.4

People often wonder whether their inclinations come from God or not, and this is how to find out: if a man finds it within

himself to be willing above all things to obey God’s will in all things, provided he knew or recognized it, then he may know that whatever he is inclined to, or is most frequently directed to, is indeed from God.

’Some people want to find God as He shines before them, or as He tastes to them.

They find the light and the taste, but they do not find God.

A scripture declares that God shines in the darkness, where we sometimes least recognize Him.5

Where God shines least for us is often where He shines the most.

Therefore we should accept God equally in all ways and in all things.

’Now someone might say," I would take God equally in all ways

and in all things, but my mind will not abide in this way or that, so much as in another."

To that I say he is wrong.

God is in all ways and equal in all ways, for anyone who can take Him so.

If you get more of God in one way than in another, that is fine, but it is not the best.

God is in all ways and equal in all ways, for anyone who can take Him so.

If you take one way, such and such, that is not God.

If you take this and that, you are not taking God, for God is in all ways and equal in all ways, for anyone who can take Him so.

’Now someone might say, "But if I do take God equally in all ways and in all things, do I not still need some special way?" Now see.

In whatever way you find God most, and you are most often aware of Him, that is the way you should follow.

But if another way presents itself, quite contrary to the first, and if, having abandoned the first way, you find God as much in the new way as in the one that you have left, then that is right.

But the noblest and best thing would be this, if a man were come to such equality, with such calm and certainty that he could find God and enjoy Him in any way and in all things, without having to wait for anything or chase after anything: that would delight me!6

For this, and to this end all works are done, and every work helps toward this.

If anything does not help toward this, you should let it go.

’We thank thee, heavenly Father, that thou hast given us thine only begotten Son, in whom thou givest thyself and all things. We pray thee, heavenly Father, for the sake of thine only-begotten Son, our Lord Jesus Christ, through whom thou neither wilt nor canst deny anything to anyone - hear us in him, and make us free and bare of all our manifold faults, and unite us, in him, with thee.

Amen. Page 588-580

Notes

1. My title. This piece is included, as if by an afterthought, on the final two pages of Pfeiffer. Quint 1932 treats it as ’sermon 111 ’ and introduces some emendations, which I have adopted. Nor included in Q or QT bur translated by Miss Evans and, badly, by Blakney. Whereas the four pieces translated in Parr I of this Appendix can only be classed as entirely apocryphal, however spiritually profound or poetic we may find them, there is some possibility that this reflects, however indistinctly, a genuine tradition of what the Master may have said to his disciples before leaving for Avignon. It is after all entirely probable that he would have been asked for a ’last word,’ and that his parting message would have been lovingly preserved.

1. The word is sloz which, like modern German Schloss, can mean both ’castle’ and ’lock,’ but in Middle High German it can also mean ’keystone.’

2. The verb used is beslozzen ’enclosed,’ which links it with sloz. The play on words (as in Sermon 66 and note 14 there) cannot be reproduced in English.

3. This is repeated again and again in what follows with the hammer-blow effect of a Buddhist sutra. In many a sermon Eckhart has described the birth of the Word in the human soul and other mysteries. Here, in his final exhortation (if such it really is), he is insisting on what his disciples ought to do. It is above all the essence of his practical teaching. This, I think, lends weight to the argument in favor of the

authenticity of this text.

1. This seems to be a paraphrase of John 1:5.

2. Blakney mistranslates (and italicizes): ’this has been my joy! ’ But Eckhart’s daz behagete mir is subjunctive. Miss Evans’s version is different but no better: ’a boon accorded to me.’ Blakney is also wrong in declaring that the ’chief message’ of this text was forbidden on the basis of two quotations (which seem to me of dubious relevance) from the defense documents. Since in any case the passages quoted were nor condemned in the bull of 1329, their sense cannot be said to have been ’forbidden.’

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_3?crid=AYN9GKK9NVBM&keywords=meister+eckhart&qid=1652184131&s=books&spre

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It is a most amazing series of images and really shows what active imagination can do. **(2022-05-12 03:06)**

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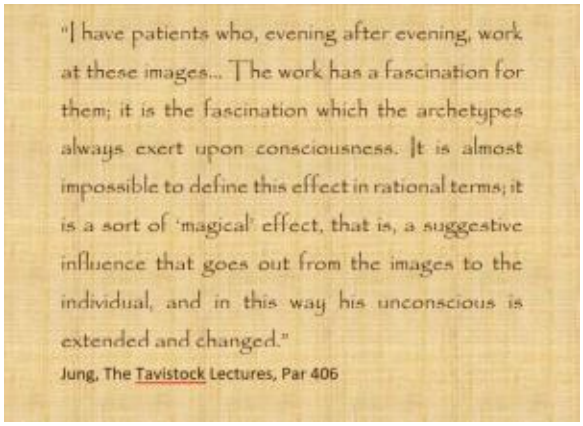
"I have patients who, evening after evening, work at these images... The work has a fascination for them; it is the fascination which the archetypes always exert upon consciousness. It is almost impossible to define this effect in rational terms; it is a sort of 'magical' effect, that is, a suggestive influence that goes out from the images to the individual, and in this way his unconscious is extended and changed."
Jung, The Tavistock Lectures, Par 406

[1]Symbolic Life CW 18

At the end of the year I am going to publish a selection from his first four hundred dreams, where I show the development of one motif only, the central motif of these archetypal images.

There will be an English translation later, and then you will have the opportunity to see how the method works in a case absolutely untouched by myself, or by any other outside suggestion.

It is a most amazing series of images and really shows what active imagination can do.

You understand, in this case it was only partially a method for objectifying the images in plastic form, because many of the symbols appeared directly in the dreams; but all the same it shows the kind of atmosphere which active imagination can produce.

I have patients who, evening after evening, work at these images, painting and shaping their observations and experiences.

The work has a fascination for them; it is the fascination which the archetypes always exert upon consciousness.

But by objectifying them, the danger of their inundating consciousness is averted and their positive effect is made accessible.

It is almost impossible to define this effect in rational terms; it is a sort of "magical" effect, that is, a suggestive influence which goes out from the images to the individual, and in this way his unconscious is extended and is changed. Carl Jung, CW 18, The Symbolic Life, Page 175-176, Para 406

1. https://smile.amazon.com/s?k=jung+vol+18&ref=nb_sb_noss

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. **(2022-05-13 04:39)**

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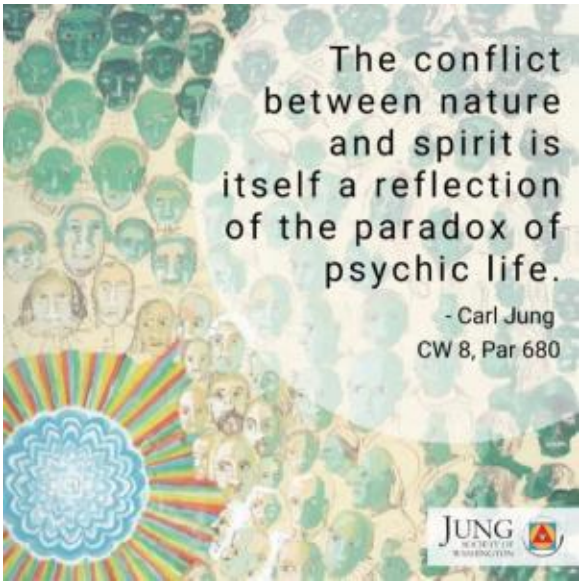

[1]Structure and Dynamics of the Psyche CW 8

The following reflections are my way of attempting to solve this problem.

The conflict between nature and spirit is itself a reflection of the paradox of psychic life.

This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself.

Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all.

The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something."

Without a doubt it is our only immediate experience.

All that I experience is psychic.

Even physical pain is a psychic image which I experience; my sense impressions—for all that they force upon me a world of impenetrable objects occupying space—are psychic images, and these alone constitute my immediate experience, for they alone are the immediate objects of my consciousness.

My own psyche even transforms and falsifies reality, and it does this to such a degree that I must resort to artificial means to determine what things are like apart from myself.

Then I discover that a sound is a vibration of air of such and such a frequency, or that a colour is a wave of light of such and such a length.

We are in truth so wrapped about by psychic images that we cannot penetrate at all to the essence of things external to ourselves.

All our knowledge consists of the stuff of the psyche which, because it alone is immediate, is superlatively real.

Here, then, is a reality to which the psychologist can appeal—namely, psychic reality. Carl Jung, CW 8, Para 680

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3KOCP7QXAMLAO&dchild=1&keywords=jung+volume+8&qid=1617179829&sp

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Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize. **(2022-05-14 05:00)**

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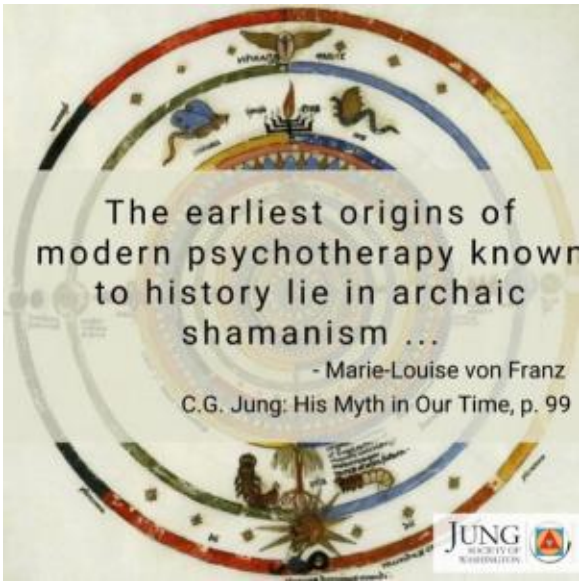
The earliest origins of
modern psychotherapy known
to history lie in archaic
shamanism ...
- Marie-Louise von Franz
C.G. Jung: His Myth in Our Time, p. 99
JUNG

[1]C.G. Jung His Myth in Our Time

The earliest origins of modern psychotherapy known to history lie in archaic shamanism and in the practices of the medicine men of primitive peoples.

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.

He heals the sufferer by means of his own trance, he leads the dead into the "realm of the shadows" and serves as mediator between them and their gods; in a way he watches over their "souls."

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny."

His gift of moving freely among the powers of the beyond is sometimes a family inheritance but is more often rooted in an individual experience of vocation.

This is generally heralded by a period of psychic disorientation.

When called, he sets himself apart, turns contemplative; often he receives his call through a dream experience.

Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize.

The shaman is, however, psychically essentially normal, though usually more sensitive and more excitable than other people.

(The Romans speak of genus irritabile vatum, the excitable race of seers.) Marie-Louise Von Franz, C.G. Jung His Myth in Our Time, Page 99

1. https://www.amazon.com/Jung-his-myth-our-time/dp/0316905305

Carl Jung: Something else, too, came to me from my illness. (2022-05-15 05:18)

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[1]Memories, Dreams, Reflections

Something else, too, came to me from my illness.

I might formulate it as an affirmation of things as they are: an unconditional "yes" to that which is, without subjective protests acceptance of the conditions of existence as I see them and understand them, acceptance of my own nature, as I happen to be.

At the beginning of the illness I had the feeling that there was something wrong with my attitude, and that I was to some extent responsible for the mishap.

But when one follows the path of individuation, when one lives one’s own life, one must take mistakes into the bargain; life would not be complete without them.

There is no guarantee not for a single moment that we will not fall into error or stumble into deadly peril.

We may think there is a sure road.

But that would be the road of death.

Then nothing happens any longer at any rate, not the right things.

Anyone who takes the sure road is as good as dead. Carl Jung, MDR, Page 297

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=198CRR1VPDZUD&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

If the spirit is to perform further, this must be another work and in a different time.
(2022-05-15 05:18)

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I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

SERMON FIFTEN (Pf 15, Q 1 05, QT 44)

MORTUUS EST ET REVIXIT, PERIERAT ET INVENTUS EST (Luke 15:32)

"He was dead and has come back to life. He was lost and has been found again."

I have said in a sermon that I wanted to teach a man who had done good works while in mortal sin, how these works come to life again with the time in which they were done.1 And this I will now show as it truly is, because I have been asked to make my meaning clear.

I will do so, although it is in opposition to all masters now living.

The masters all say that as long as a man is in a state of grace, all his works are worthy of eternal reward, and that is true, for God does the works in grace, and I agree with them.

But the masters concur in saying that if a man falls into mortal sin, all the works that he does while in mortal sin are dead, just as he himself is dead, and they are not worthy of eternal reward, because he is not living in a state of grace.

And in this sense it is true, and I agree with them.

Now the masters say: if God restores to grace a man who repents his sins, all the works he ever did in a state of grace before he fell into mortal sin - these all arise again in the new state of grace and live, as they did before.

And I agree with them.

But, they say, those works the man did while he was in mortal sin are eternally lost - the time and the works together.

And that I, Master Eckhart, totally deny, and I say this.

Of all the good works that a man did while he was in mortal sin, not a single one is lost, nor the time in which they occurred, if he is restored to grace.

Observe, this is contrary to all masters now living!

Now pay close attention to what my words imply; then you will grasp my meaning.

I declare roundly: all good works that man ever did or ever will, as well as the time in which they occurred or ever will occur - works and time are totally lost, works as works, time as time.

I say further, no work was ever good or holy or blessed. I say also that time was never holy or blessed or good, nor ever will be, neither the one nor the other. How then could it be preserved, since it is not good, blessed, or holy?

And so, since good works, and also the time in which they occurred, are altogether completely lost, how could those works be preserved that took place in mortal sin and the time in which they occurred ?

But I declare: they are lost altogether, works and time, evil and good, works as works, time as time – they are altogether lost eternally.

Now the question arises: Why is a work called ’a holy work,’ ’a blessed work,’ and ’a good work,’ and likewise the time in which the work occurred?

Note, as I said: the work and the time in which it occurred is neither holy, nor blessed, nor good. Goodness, holiness and blessedness - that is a name attached to the work and the

time, and not its possession.

Why? - A work as a work is not of itself, it is not there for its own sake, it does not occur of its own accord, or for its own sake, and it knows nothing of itself.

And therefore it is neither blessed nor unblessed: rather, the spirit out of which the work proceeds rids itself of the ’image,’ and that never comes in again.2

For the work, as work, perished at once, and likewise the time in which it occurred, and is neither here nor there, for the spirit has nothing more to do with the work.

If it is to work any more, it must be with other works, and in another time.

Therefore works and time are altogether lost, evil and good are equally lost, for they have not resting place in the spirit, nor have they any being or place in themselves, and God too has no need of them.

And so, in themselves, they are lost and perish.

If a good work is done by a man, he rids himself with this work, and by this ridding he is more like and closer to his origin than he was previously, before the ridding occurred, and by that much he is the more blessed and better than previously, before the ridding occurred.

That is why the work is called holy and blessed, as well as the time in which the work occurred; but it is not really true, for the work has no being, nor has the time in which it occurred, since it perishes in itself.

Therefore it is neither good nor holy nor blessed, but rather the man is blessed in whom the fruit of the work remains, neither as time nor a s work, but a s a good disposition which is eternal with the spirit as the spirit is eternal in itself, and it is the spirit itself.

Observe, in this why no good deed was ever lost, nor the time in which it occurred; not that it was preserved as work and as time, but rather as being freed of work and time with the disposition in the spirit, in which it is eternal as the spirit is eternal in itself.

Now let us consider those works done while in mortal sin.

As you have heard (those of you who have understood me) , as works and as time, those good works done in mortal sin are lost, works and time together.

But I have also said that works and time are nothing in themselves.

But if works and time are nothing in themselves, then, see, he who loses them loses nothing.

That is true.

But I have said further: Works and time have no being and place in themselves; as a work it has been dropped by the spirit in time.

If the spirit is to perform further, this must be another work and in a different time.

And therefore it can never enter the spirit, as far as it was work and time.

And it can in no way enter God, for no time or temporal work ever came into God.

And therefore it must perish and be lost.

And yet I have said that all good works a man does while he is in mortal sin are none of them lost, neither time nor works.

And that is true, in the sense which I shall explain.

And, as I said before, it is contrary to all masters now living.

Now observe, in brief, the true sense of the matter.

If a man does good works while he is in mortal sin, he does not do the works from

out of that mortal sin, for these works are good and mortal sins are evil.

He does them rather out of the ground of his spirit, which is good in itself by nature, although he is not in a state of grace, and the works do not, in themselves, merit heaven at the time of their occurrence.

Nevertheless, it does not harm the spirit, for the fruit of the work, free from work and time, remains with the spirit and is spirit with the spirit, and perishes as little as the essence of the spirit perishes.

But the spirit frees its being by working out these images, which are good, just as truly as it would were it in a state of grace (even though it does not gain heaven by these works, as would be the case in a state of grace), for in this way it creates the same readiness for union and likeness, work and time being of use only to enable man to work himself out.

And the more a man frees himself and works himself out, the more he approaches God, who is free in Himself; and inasmuch as a man frees himself, to that extent he loses neither works nor time.

And when grace returns, whatever was in him by nature is now entirely in him by grace.

And to the extent that he has freed himself with good works while he was in mortal sin, just so far does he leap forward to unite with God - which he would not have been able to do unless he had freed himself with these works while he was in mortal sin.

If he had to work them off now, he would have to take time for this.

But since he freed himself in the previous period while in mortal sin, he has gained for himself the time in which he is now free.

Accordingly, the time in which he is now free is not lost, because he has gained this time and can do other works in this time, which will bring him into still closer union with God.

The fruits of the works that he did in the spirit remain in the spirit, and are spirit with the spirit.

Although the works and the time have passed away, the spirit, out of which they were done, still lives, and the fruit of the works, free from works and time, full of grace as the spirit is full of grace.

See, thus we have proved the truth of my assertion, as it truly is.

And all those who contradict it, I contradict them and care not a jot for them, for what I have said is true, and truth itself declares it.3

If they understood what spirit is, and what work and time are in themselves, and in what manner the work corresponds to the spirit, then they would certainly not declare that any good deed or disposition would or could ever be lost.

Although the work passes away with time and perishes, yet in that it corresponds to the spirit in its essence, it never perishes.

The correspondence consists just in this, that the spirit is freed4 by the disposition which takes effect in the works.

That is the power of the work, for the sake of which the work occurred.

This remains in the spirit and has never come out, and it can no more perish than the spirit in itself, because it is that spirit.

Now see, if a man were able to understand this, how could he say that any good work could ever perish as long as the spirit has its being and lives in the new grace?

That we may become one spirit with God, and that we may be found in a state of grace, may God help us.

Amen. Meister Eckhart, The Complete Works, Page 119-123

Notes

1. Cf. Sermon 1 3, note 4.
2. The mind that conceived the idea has thereby become ’free’ of it.
3. This expression normally means that there is biblical confirmation for a

statement. But no text is quoted, and Quint does not adduce any.

1. Reading gelediget with Quint. Pfeiffer has geedelt ’ennobled.’

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=7K8C9TZN3WJA&keywords=meister+eckhart&qid=1652605983&s=books&spre

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Carl Jung: This end is the beginning of true wisdom. (2022-05-16 05:01)

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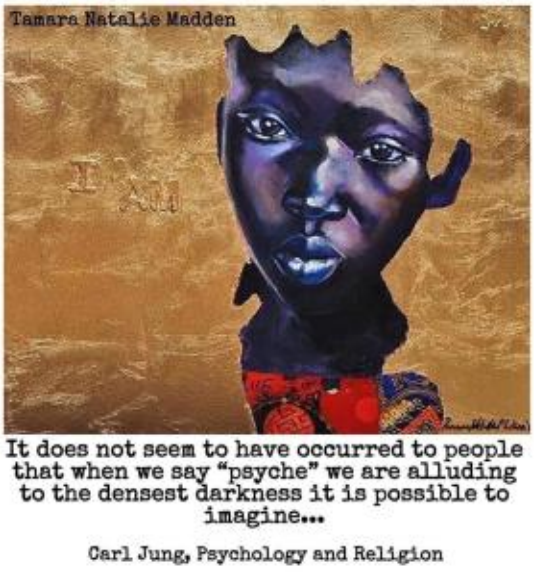
Tamara Natalie Madden
It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine...
Carl Jung, Psychology and Religion

[1]Psychology and Religion

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally at the civilized stage, of philosophy and religion.

The shaman’s experience of sickness, torture, and death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice of being changed by transubstantiation and exalted to the pneumatic man-in a word, of apotheosis.

The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.

The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable “mysteries” and “sacraments,” these being reinforced by religious teachings, exercise, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings.

Thus, in ancient Egypt, we see how the experience of “Osirification,” originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.

Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.

Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery.

So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this.

Such as confession and repentance of sin.

The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as the psychological processes-a realization for which the alchemists had already paved the way by putting their “opus operatum” at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.

As I think I have shown, the “philosophical” side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these-to judge by the example of Gerhard Dorn-were pretty far advanced by the end of the sixteenth century.

Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere “psychologizing,” i.e. annihilation, of the mystery.

Just as the alchemists knew that the production of their stone was a miracle that could only happen ‘Deo concedente,” so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter.

At no point has he explained the mystery itself, thereby causing it to fade.

He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.

To treat a metaphysical statement as a psychic process is not to say that it is “merely psychic,” as my critics assert-in the fond belief that the word “psychic” postulates something known.

It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine. The ethics of the researcher require him to admit where his knowledge comes to an end.

This end is the beginning of true wisdom. Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 294-296, Paragraph 448.

1. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_4?crid=3MU4ZQVFHFACV&dchild=1&keywords=psychology+and+religion+jung&qid=1

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. (2022-05-17 03:56)

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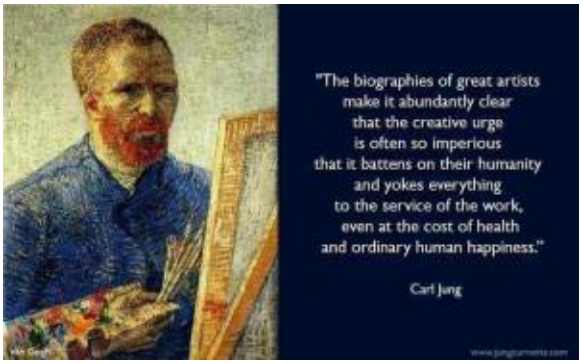
"The biographies of great artists
make it abundantly clear
that the creative urge
is often so imperious
that it battens on their humanity
and yokes everything
to the service of the work,
even at the cost of health
and ordinary human happiness."
Carl Jung

[1]Spirit in Man, Art, & Literature

Analysis of artists consistently shows not only the strength of the creative impulse arising from the unconscious, but also its capricious and wilful character.

The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness.

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle.

The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment.

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.

In the language of analytical psychology this living thing is an autonomous complex.

It is a split-off portion of the psyche, which leads a life of its own outside the hierarchy of consciousness.

Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose.

Accordingly, the poet who identifies with the creative process would be one who acquiesces from the start when the unconscious imperative begins to function.

But the other poet, who feels the creative force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares. Carl Jung, CW 15, Para 115

1. https://www.amazon.com/s?k=jung+volume+17&crid=12EP66HGOS5Y&sprefix=jung+vol%2Caps%2C193&ref=nb_sb_ss_ts-do-p_10_8

Ego, the word ’I,’ is proper to none but God in His oneness. (2022-05-17 05:33)

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[1]Meister Eckart - The Complete Mystical Works

SERMON SEVENTEEN (Pf 8 1, Q 28, QT 31)

EGO ELEGI VOS D E MUNDO (John 15:16)

These words which I have quoted in Latin are read today in the holy Gospel for the feast of a saint, Barnabas by name,1 who is commonly referred to in the scriptures as being an apostle.

And our Lord says, "I have chosen you, I have selected you from all the world, picked you out from the entire world and from all created things, that you should bring forth much fruit and that your fruit should remain"

(John 15:16) , for it is very delightful to bring forth fruit and for the fruit to remain, and the fruit does remain to him who dwells in love.

At the end of this Gospel our Lord says, "Love one another as I have

ever loved you; and as my Father eternally loved me, so I have loved

you. Keep my commandments, then you will remain in my love"

(John 15:12+9-10) .

All God's commandments come from love a n d from the goodness of His nature, for if they did not come from love they would not be God's commandments.

For God's commandment is the goodness of His nature, and His nature is His goodness in His commandment.

Now, whoever dwells in the goodness of his nature, dwells in God's love: but love is without Why.

If I had a friend and loved him for benefits received and because of getting my own way, I should not be loving my friend, but myself. I ought to love my friend for his own goodness, for his virtues and for all that he is in himself.

Only then would I love my friend aright, if I loved him as I have said. It is just the same with the man abiding in God's love, seeking not his own in God or in himself or in any thing, but loving God solely for His goodness and for the goodness of His nature, and for all that He is in Himself. That is genuine love.

Love of virtue is a flower, an ornament, the mother of all virtue, of all perfection, of all blessedness, for it is God; for God is the fruit of virtues (God begets all virtues and is a fruit of the virtues), and it is this fruit that remains to man.

A man who should work for the fruit would rejoice greatly if the fruit remained with him. If a man had a vineyard or a field, and made it over to his servant to till, letting him keep the produce, at the same time giving him all that was necessary, the servant would be very pleased to have the fruits at no expense.

Thus too a man rejoices who dwells with the fruit of virtue, for he has no worries or vexations because he has relinquished himself and all things.

Now our Lord says, "Whoever abandons anything for me and for my name's sake, I will return it to him a hundredfold, with eternal life to boot" (Matt. 19:29).

But if you give it up for the sake of that hundredfold and for eternal life, you have given up nothing; even if you give it up for a thousandfold reward you are giving up nothing.

You must give up yourself, altogether give up self, and then you have really given up.

A man once came to me - it was not long ago - and told me he had given up a great deal of property and goods, in order that he might save his soul.

Then I thought, Alas! how little and how paltry are the things you have given up.

It is blindness and folly, so long as you care a jot for what you have given up.

But if you have given up self, then you have really given up.

The man who has resigned himself is so purified that the world will have none of him.

I said here once - it was not long ago - he who is devoted to justice is taken up by justice, seized of justice, becomes one with justice.2

I once wrote in my book,3

The just man serves neither God nor creatures, for he is free, and the closer he is to justice, the closer he is to freedom, and the more he is freedom itself.

Whatever is created, is not free.

So long as there is anything at all above me, that is not God, that oppresses me, however small it may be or whatever its nature; even though it were reason and love, as long as this is something created and not God Himself, it oppresses me, for it is not free.

The unjust man is the servant of truth,4 whether he likes it or not, and he serves the world and creatures, and is a bondman of sin.

I once thought - it was not long ago -That I a m a man i s something other men share with me; that I see and hear and eat and drink, that is the same as with cattle; but that I am, that belongs to no man but myself, not to a man, not to an angel, not even to God except insofar as I am one with Him. It is one purity and one unity.

All God works, He puts into the one that is like Himself. God gives equally to all things, though their works are unequal, yet they tend in their operation to reproduce themselves.

Nature wrought in my father the work of nature.

intention was that I too should be a father as he was.

He performs all this work for the sake of his own likeness and his own image, so that his work shall be himself.

The intention is always the man.5

But when nature is shifted or hindered so as not to operate with full power, the result is woman; and when nature ceases her operation, God begins to work and create, for without women, there would be no men.

When the child is conceived in the mother’s womb, it has image, form and material being: that is the work of nature.6

That lasts for forty days and nights, and on the fortieth day God creates the soul in less

than an instant, so that the soul is form and life for the body.

Now ends the work of nature with all that nature can contrive in form, image and material being.

The work of nature goes out altogether, and as nature's activity withdraws, it is fully replaced in the rational soul.

This is now a work of nature and a creation of God.

In created things - as I have said before - there is no truth.

There is something that transcends the created being of the soul, not in contact with created things, which are nothing; not even an angel has it, though he has a clear being that is pure and extensive: even that does not touch it.

It is akin to the nature of deity, it is one in itself, and has naught in common with anything.

It is a stumbling block to many a learned cleric.

is a strange and desert place, and is rather nameless than possessed of a name, and is more unknown than it is known.

you could naught yourself for an instant, indeed I say less than an instant, you would possess all that this is in itself.

But as long as you mind yourself or any thing at all, you know no more of God than my mouth knows of color or my eye of taste: so little do you know or discern what God is.

Now Plato, that great priesr7 begins to speak and would discourse on weighty matters. speaks of something pure that is not in the world, it is neither in the world not out of the world, neither in time nor in eternity, having neither inside nor outside.

Out of this God, the eternal Father, derives the plenitude and depth of all His Deity.

This He bears here in His only-begotten Son, so that we are that very Son, and His birth is His indwelling and His indwelling is His birth.

It remains ever the One, that continually wells up in itself.

Ego, the word 'I,' is proper to none but God in His oneness. Vos, this word means 'you,' that you are one in unity, so that ego and vos, I and you, stand for unity.

That we may be this same unity and remain this unity, may God help us.

Amen. 129-132

Notes

1 . June ll.

2 . See Sermon 1 6 .

1. What book this was is unknown.
2. Quint has restored the MS reading wiirheit, instead of Pfeiffer’s conjecture unwiirheit: Eckhart means that the unjust man cannot help serving truth.

1. Woman was considered an ’incomplete man.’
2. Nature is conceived as the handmaid of God. She can make the body, but not

the soul.

1. Cassiodorus called Plato the ’theologian,’ Aristotle the ’logician’ (Q).

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=2ZGQ3BYKVYJRW&keywords=meister+eckhart&qid=1652780945&s=books&spr

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Carl Jung: And it was Brigitta of Sweden (1303-1373) who helped me to gain insight.
(2022-05-18 06:09)

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[1]Letters Volume I

To Hans Schmid

Dear friend, 6 November 1915

In the meantime, and after long reflection, the problem of resistance to understanding has clarified itself for me.

And it was Brigitta of Sweden (1303-1373) who helped me to gain insight.

In a vision she saw the devil, who spoke with God and had the following to say about the psychology of devils:

"Their belly is so swollen because their greed was boundless, for they filled themselves and were not sated, and so great was their greed that, had they but been able to gain the whole world, they would gladly have exerted themselves, and would moreover have desired to reign in heaven.

A like greed is mine.

Could I but win all the souls in heaven and on earth and in purgatory, I would gladly snatch them."

So the devil is the devourer. Understanding = comprehendere and is likewise a devouring.

Understanding swallows you up.

But one should not let oneself be swallowed if one is not minded to play the hero’s role, unless it be that one really is a hero who can overpower the monster from within.

And the understander in turn must be willing to play the role of Fafner and devour indigestible heroes.

It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself.

One can be destroyed by them.

In wanting to understand, ethical and human as it sounds, there lurks the devil’s will, which though not at first perceptible to me, is perceptible to the other.

Understanding is a fearfully binding power, at times a veritable murder of the soul as soon as it flattens out vitally important differences.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped."

That is why symbols want to be mysterious; they are not so merely because what is at the bottom of them cannot be clearly apprehended.

The symbol wants to guard against Freudian interpretations, which are indeed such pseudo-truths that they never lack for effect.

With our patients "analytical" understanding has a wholesomely destructive effect, like a corrosive or thermocautery, but is banefully destructive on sound tissue.

It is a technique we have learnt from the devil, always destructive, but useful where de-struction is necessary.

But one can commit no greater mistake than to apply the principles of this technique to an analysed psychology.

More than that, all understanding in general, which is a conformity with general points of view, has the diabolical element in it and kills.

It is a wrenching of another life out of its own course, forcing it into a strange one in which it cannot live.

Therefore, in the later stages of analysis, we must help people towards those hidden and unlockable symbols, where the germ lies hidden like the tender seed in the hard shell.

There should truly be no understanding in this regard, even if one were possible.

But if understanding is general and manifestly possible, then the symbol is ripe for de-struction, as it no longer conceals the seed which is about to break from that shell.

I now understand a dream I once had, which made a great impression on me: I was standing in my garden and had dug open a rich spring of water that gushed forth.

Then I had to dig another deep hole, where I collected all the water and conducted it back into the depths of the earth again.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life.

The menacing and dangerous thing about analysis is that the individual is apparently understood: the devil eats his soul away, which naked and exposed, robbed of its protecting shell, was born like a child into the light.

That is the dragon, the murderer, that always threatens the newborn divine child.

He must be hidden once more from the "understanding" of humanity.

True understanding seems to be one which does not understand, yet lives and works.

Once when Ludwig the Saint visited the holy Aegidius incognito, and as the two, who did not know each other, came face to face, they both fell to their knees before each other, embraced and kissed-and spoke no word together.

Their gods recognized each other, and their human parts followed.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.

The patient we must understand, for he needs the corrosive medicine.

We should bless our blindness for the mysteries of the other; it shields us from devilish deeds of violence.

We should be connivers at our own mysteries, but veil our eyes chastely before the mystery of the other, so far as, being unable to understand himself, he does not need the "understanding" of others. [UNSIGNED] Carl Jung, Letters Vol. I, Page 30-32

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=30ENIO6OXC1P9&dchild=1&keywords=jung+letters+volume+1&qid=1608117050&sprefix=jun

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All that is past, all that is present and all that is to come, God creates in the inmost part of the soul. **(2022-05-18 07:20)**

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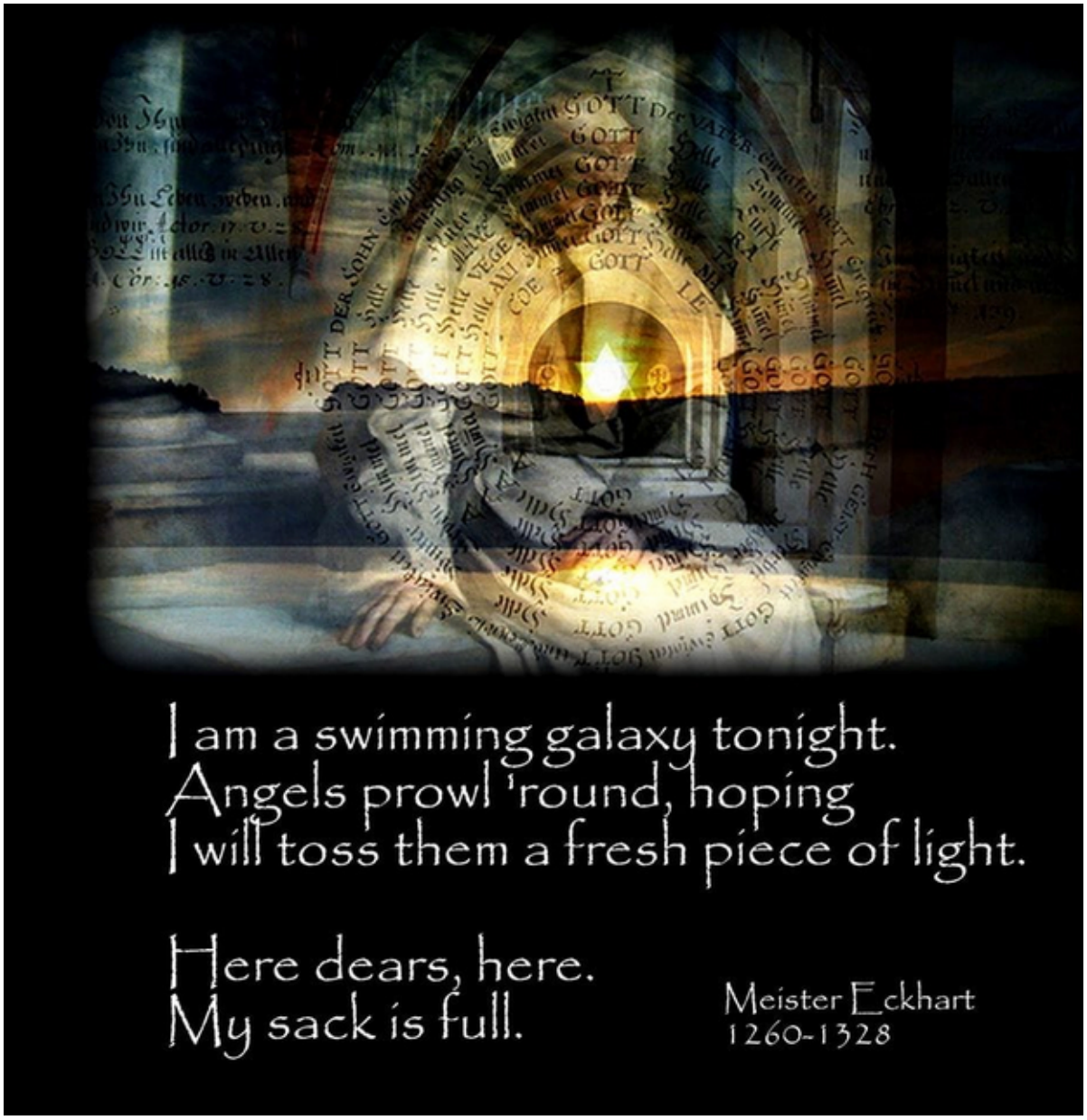
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

SERMON EIGHTEEN (Q 30, Pf 66)

PRAEDICA VERBUM, VIGILA, IN OMNIBUS LABORA (2 Timothy 4 : 2)

We read a text today and tomorrow for my lord St. Dominic, 1 which St. Paul writes in the epistle, and in German it means "Speak the Word, publish it, proclaim it, bring it forth and propagate it."

It is a remarkable thing that anything should pour forth and yet remain within.

That the Word should pour forth and still remain within is very wonderful;2 that all creatures should pour forth and remain within is very wonderful; what God has given and has promised to give is most wonderful, incomprehensible, incredible.

And that is right so, for if it were comprehensible and credible, it would not be fitting.

God is in all things.

The more He is in things, the more He is out of things: the more in, the more out, and the more out, the more in.

I have often said, God is creating the whole world now this instant.

Everything God made six thousand years ago and more when He made this world, God is creating now all at once.

God is in all things; but as God is divine and intelligible, so God is nowhere so truly as in the soul, and in the angels if you will, in the inmost soul, in the summit of the soul.

And when I say the inmost, I mean the highest, and when I say the highest, I mean the inmost part of the soul. In the inmost and the highest part of the soul - there I mean them both together in one.

Where time never entered, where no image ever shone in, in the inmost and highest part of the soul, God is creating the whole world.

All that God created six thousand years ago, when He made the world, and all that God will create in the next thousand years, if the world lasts so long, is being wrought by God in the inmost recesses, at the apex of the soul.

All that is past, all that is present and all that is to come, God creates in the inmost part of the soul.

All that God works in all the saints, that He works in the inmost part of the soul.

The Father bears His son in the inmost part of the soul, and bears you with his only-begotten Son, no less.

If I am to be the Son, then I must be Son in the same essence as that in which he is Son, and not otherwise.

If I am to be a man, I cannot be a man in the essence of an animal.

But if I am to be this man, then I must be this man in this essence.

Now St. John says, "You are the children of God" (1 John 3:1).

"Speak the Word, tell it abroad, pronounce it, bring forth and propagate the Word."

"Tell it forth!"

What is spoken in from without is gross, but that Word is spoken within.

"Tell it forth! " implies that you have it within you. The prophet says, "God spoke one, and I heard two" (Ps. 6112) .

That is true: God spoke but once. His utterance is but one.

In His Word He speaks His Son and the Holy Ghost and all creatures, which are all but one utterance in God.

But the prophet says, 'I heard two,' that is, I heard God and creatures.

There where God speaks it, it is God, but here it is creature.

People think God only became man there, but that is not true, for God became man here as well as there,3 and the reason why He became man was that He might bear you as His only-begotten Son, no less.

Yesterday I sat in a certain place and quoted a text from the Lord's Prayer, which is "Thy will be done."

But it would be better to say, "Let will be thine, "4 for what the Lord's Prayer means is that my will should become His, that I should become He.

This text means two things.

One is 'Be asleep to all things,' that is, to know nothing of time or creatures or images.

The masters declare that if a man truly slept for a hundred years, he would have no knowledge of creatures, he would know nothing of time or of images - and then you would understand what God wrought in you.

Therefore it says in the Book of Love, "I sleep but my heart wakes" (Song 5:2).

And so, when all creatures are asleep in you, you can know what God works in you.5

The words "Labor in all things" (2 Tim. 4:5) has three meanings.

It means 'Turn all things to your advantage,' that is, see God in all things, for God is in all things.

St. Augustine says God made all things, not that He might let them come into existence while He went His way, but He stayed in them.

People imagine they have more if they have things together with God than if they have

God without the things.

That is wrong, for all things with God are no more than God alone.

Anyone who thought that if he had the Son and the Father with him he had more than if he had the Son without the Father would be wrong.

For the Father with the Son is no more than the Son alone, and the Son with the Father is no more than the Father alone.

Therefore, accept God in all things, and that is a sign that He has born you as His only-begotten Son, no less.

The second sense of "Turn all things to your advantage" is" Love

God above all things and your neighbor as yourself" (Luke 10:27).

This is a commandment from God.

But I say it is not only a commandment, but it is also what God has given and has promised to give.

And if you love a hundred marks more in yourself than in another, you are wrong.

If you prefer one person to another, that is wrong; if you love your father and mother and yourself more than another, that is wrong; if you love blessedness for yourself more than for another, that is wrong.

"God bless us! What are you saying? Should I not love blessedness for myself more than for another?"

There are many learned folk who cannot grasp this, and it seems hard to them, but it is not hard, it is quite easy.

See, nature has two purposes for every member to fulfil in every man.

The first purpose of its activities is that it should serve the body as a whole, and after that, each particular member separately, just like itself and no less than itself, not being concerned in its activities for itself any more than for any other member.

All the more should this apply to grace! God should be a rule and a foundation of your love.

The first object of your love should be God alone, and after that your neighbor as yourself, and no less than yourself.

And if you love blessedness in yourself more than in another, that is wrong; for if you love blessedness in yourself more than in another, you love yourself; and if you love yourself, then God is not your sole love, and that is wrong.

For, if you love the blessedness in St. Peter and St. Paul as much as in yourself, then you will possess the same blessedness that they have.

And if you love the blessedness in the angels as much as in yourself, and if you love the blessedness in our Lady as much as in yourself, you will enjoy in truth the same blessedness that they do; it will be yours as much as theirs.

Hence it says in the Book of Wisdom, "He made him like His saints" (Sir. 45:2).

The third sense of "Turn all things to your advantage" is "Love God equally in all things," that is, Love God in all things equally: Love God as much in poverty as in riches, love Him as much in sickness as in health; love Him as much in temptation as without temptation, love Him as much in suffering as without suffering.

Indeed, the greater the suffering, the lighter the suffering, just as with two buckets: the heavier the one, the lighter the other, and the more a man gives up the easier it is to give up.

A man who loves God could give up the whole world as easily as an egg.

The more he gives up, the easier it is to give up, as it was with the Apostles: the more they had to suffer, the easier it was to bear.

"Labor in all things" means When you stand on manifold things and not on bare, pure, simple being, let this be your labor, strive in all things, and fulfil your service.

This means as much as" Lift up your head ! " which has two meanings.

The first is: Put off all that is your own, and make yourself over to God.

Then God will be your own, just as He is His own, and He will be God to you just as He is God to Himself, no less.

What is mine I have from nobody, but if I have from another, it is not mine but belongs to him from whom I got it.

The second meaning of "Lift up your head" is "Direct all your works to God."

There are many who cannot understand this, and this does not surprise me, for he who would understand this must be very detached and raised above all things.

That we may attain to this perfection, may God help us.

Amen. Meister Eckhart, The Complete Works, Page 133-136

Notes

1 . August 5 .

1. See Sermon 17, at end.
2. ’There’ refers to the historical birth of Jesus, ’here’ to the birth of Christ in the soul. (Q).
3. This is Eckhart’s own particular rendering of fiat voluntas tua.
4. ’God’s working’ seems to be the second meaning. But Quint considers the second meaning is what follows.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=2UHOCB8GYZBSY&keywords=meister+eckhart&qid=1652872709&s=books&spr

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If it wants to reach the goal of synthesis, it must first get to know the nature of these factors. **(2022-05-19 04:35)**

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Tamara Natalie Madden
The individual in his dissociated state needs a directing and ordering principle...
Carl Jung, The Undiscovered Self

[1]Undiscovered Self

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.

Ego-consciousness would like to let its own will play this role, but overlooks the existence of powerful unconscious factors which thwart its intentions.

If it wants to reach the goal of synthesis, it must first get to know the nature of these factors.

It must experience them, or else it must possess a numinous symbol that expresses them and conduces to synthesis.

A religious symbol that comprehends and visibly represents what is seeking expression in modern man could probably do this; but our conception of the Christian symbol to date has certainly not been able to do so.

On the contrary, that frightful world split runs right through the domains of the “Christian” white man, and our Christian outlook on life has proved powerless to prevent the recrudescence of an archaic social order like communism. Carl Jung, Undiscovered Self, Page 43-44

1. https://smile.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=sr_1_1?crid=UYMVGYT512DB&keywords=jung+undiscovered+self&qid=165295

Alan Watts: I found Jung an even greater, more intuitive, more humorous,... (2022-05-20 04:04)

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[1]Alan Watts - In My Own Way

Alan Watts meets Carl Jung and they discuss the unconscious

Some days later I went out to Jung's home at Küsnacht and met the old master in his summerhouse on the edge of the lake, where we talked for two hours about everything from Sanskrit words for the unconscious to the sex life of swans.

I found Jung an even greater, more intuitive, more humorous, and deeper person than I had expected from his writings.

He asked me how I was getting along at the Institute, and was careful to explain that he himself was not a Jungian and that he had had no intention of promulgating a particular system of psychotherapy.

He had simply followed his intuition and written down his findings as they came along, never intending that his concepts should be more than heuristic devices in a work where the living individual counts for more than any technique.

As our conversation turned to his interest in Oriental philosophy, he told me of his difficulty in finding any term in Hindu or Buddhist philosophy exactly parallel to the idea of the unconscious.

I suggested that the nearest thing would be the Mahayanist term alaya-vijñana, the "store-consciousness," which, somewhat like his collective unconscious, was the supra-Supra-Supra-individual origin of those archetypal forms or concepts which we use in making sense of the universe.

I pointed out that Suzuki had sometimes used the phrase "the unconscious" in a very different way, to translate the Japanese mushin ("no-mind") which, so far from being unconscious, was a highly aware unself consciousness.

He was so open, eager, and twinkly-eyed in his comments and questions that I had the temerity to tell him that I thought the very term "the unconscious" was unfortunate, and went into the whole linguistic problem of using nouns for processes and having verbs caused by subjects.

I said that I thought he was confusing things by considering the ego the center of consciousness because, even sticking to his own terminology and the noun-verb system of grammar, he would surely have to say that consciousness was a function of the unconscious, and that therefore you couldn't very well call it "unconscious."

The difficulty was rather that the light of consciousness doesn't illumine its own source; that it is a scanning process, like a thin beam, which can only focus on one small area at a time—and how could we call to memory things we had never noticed unless the unconscious were in some way conscious apart from the scanning beam?

He seemed intensely interested in this, probably because, as I understood, he had rather recently had his own experience of cosmic consciousness transcending the ego (this inelegant terminology is only for shorthand), which he mentions at the end of Memories, Dreams, Reflections.

The discussion of linguistics and scanning led us into the subject of the influence of communications theory and computer mechanics on American psychology—a question raised still more fully a few days later in a conversation with Professor Benedetti of Basel.

Jung, Benedetti, Boss, and several others had the feeling that American psychology had always a tendency to be brashly mechanical and lacking in those "finer feelings" which Europeans commonly accuse Americans of ignoring.

I interposed, however, that those who made really thorough studies of mechanical analogues of the mind, such as Bateson and Wiener, were the first to recognize their limitations.

Several years later I could have cited the case of John Lilly, who went so deeply into the computer analogy, and with such a gifted intellect, that he came to a ne plus ultra of intellectual formulation and had to save his sanity by passing into occultism, though keeping his scientific wits very much about him.4

But Jung could have predicted the uncritical "Uprush of unconscious contents" which now both fascinates and confuses American youth as an inevitable reaction to the cult of conscious control in technology and behaviorism.

When it was time for me to leave we walked out of the summerhouse and looked at the swans on the lake.

"Isn't it true," I asked, "that swans are monogamous?"

"Oh yes," he said, "but there's a funny thing about their mating for the first time. They invariably begin by picking a fight until they discover what they are supposed to be doing. "Yes," he added, "the swans here have been of great help to some of my female homosexual patients."

Thinking back, I am trying to remember what Jung told me, for I was tremendously impressed by his warmth, his intelligence, and his sense of fun.

But I realize that he spent almost the whole time asking questions, which was natural for a great psychotherapist.

The same kind of thing happened when my friend Margaret Tilly, the San Francisco pianist, went to him to discuss therapy with music.

He asked her to go straight ahead with the therapy, using him as the patient.

Shortly afterwards, Jung's daughter said to Margaret, "Perhaps you don't realize that you did something very important for me and my father. I have always loved music, but he has never understood it, and this was a barrier between us. Your coming has changed all that, and I don't know how to thank you." Watts, Alan. In My Own Way: An Autobiography (pp.

318-321).

1. https://smile.amazon.com/In-My-Own-Way-Alan-Watts-audiobook/dp/B07PH2L7NH/ref=sr_1_1?crid=2UW4RYK1OOF8X&keywords=alan+watts+my+way&qid=1653037565&sprefix=alan+w

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Question: How does the inferior function connect with the collective evil? (2022-05-21 04:18)

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The little open door of each individual's inferior function is what contributes to the sum of collective evil in the world.
Marie-Louise von Franz

Question: How does the inferior function connect with the collective evil?

Von Franz: As long as you do not really get into this stage there remains what I call the devil in the corner.

This is only the personal devil, the personal inferiority of an individual, but with it collective evil comes in as well.

The little open door of each individual's inferior function is what contributes to the sum of collective evil in the world.

You could observe that very easily in Germany when the devil slowly took over the situation in the Nazi movement.

Every German I knew at that time who fell for Nazism did so on account of his inferior function.

The feeling type got caught by the stupid arguments of the party doctrine; the intuitive type got caught by his dependence on money.

He could not give up his job and did not see how he could deal with the money problem, so he had to stay in it despite the fact that he did not agree, and so on.

The inferior function was in each personal realm the door where some of this collective evil could accumulate.

Or, you could say that each one who had not worked on his inferior function contributed to this general disaster – in a small way – but the sum of millions of inferior functions constitutes an enormous devil!

Propaganda against the Jews was very cleverly made up in that respect.

For example, the Jews were insulted as being destructive intellectuals, which completely convinced all the feeling types – a projection of inferior thinking.

Or they were accused of being reckless moneymakers; that completely convinced the intuitive, for they were his inferior sensation, and now one knew where the devil was.

The propaganda used the ordinary suspicions that people had against others on account of their inferior function.

So you can say that behind each individual the fourth function is not just a little kind of deficiency; the sum of these is really responsible for a tremendous amount of trouble.

Marie-Louise von Franz, Lectures on Jung's Typology, Page 122-123

Carl Jung: You too are infected with this collective sickness. **(2022-05-21 05:20)**

[paypal _donation _button border="5"]

[1]Mysterium Coniunctionis

Therefore away with your crude and vulgar desirousness, which childishly and shortsightedly sees only goals within its own narrow horizon.

Admittedly sulphur is a vital spirit, a "Yetser Ha-ra," an evil spirit of passion, though like this an active element; useful as it is at times, it is an obstacle between you and your goal.

The water of your interest is not pure, it is poisoned by the leprosy of desirousness which is the common ill.

You too are infected with this collective sickness.

Therefore bethink you for once, "extrahe cogitationem," and consider:

What is behind all this desirousness?

A thirsting for the eternal, which as you see can never be satisfied with the best because it is "Hades" in whose honour the desirous "go mad and rave."

The more you cling to that which all the world desires, the more you are Everyman, who has not yet discovered himself and stumbles through the world like a blind man leading the blind with somnambulistic certainty into the ditch.

Everyman is always a multitude. Cleanse your interest of that collective sulphur which clings to all like a leprosy.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will.

Goethe says . . .

That livingness I praise

Which longs for flaming death.

This means burning in your own fire and not being like a comet or a flashing beacon, showing others the right way but not knowing it yourself.

The unconscious demands your interest for its own sake and wants to be accepted for what it is.

Once the existence of this opposite is accepted, the ego can and should come to terms with its demands. Unless the content given you by the unconscious is acknowledged, its compensatory effect is not only nullified but actually changes into its opposite, as it then tries to realize itself literally and concretely.

and thou wilt have in thy power

the Fount of the Knight of Tresunt

whose waters are rightfully

. dedicated to the maiden Diana.

The fountain of Bernardus Trevisanus is the bath of renewal that was mentioned earlier.

The ever-flowing fountain expresses a continual flow of interest toward the unconscious, a kind of constant attention or "religio," which might also be called devotion.

The crossing of unconscious contents into consciousness is thus made considerably easier, and this is bound to benefit the psychic balance in the long run.

Diana as the numen and nymph of this spring is an excellent formulation of the figure we know as the anima.

If attention is directed to the unconscious, the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water.

For consciousness is just as arid as the unconscious if the two halves of our psychic life are separated.

Worthless is this thief, armed

with the malignity of arsenic,

from whom the winged youth

fleeth, shuddering. Carl Jung, CW 14, Para 192-193

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=314CPPGXFAR1L&dchild=1&keywords=jung+mysterium+coniunction

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Carl Jung: To be, and to enjoy your being, you need death, (2022-05-22 04:21)

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[1]Red Book

Joy at the smallest things comes to you only when you have accepted death.

But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.

Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.

You will soon take pleasure in your wealth. Death ripens.

One needs death to be able to harvest the fruit.

Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.

To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book, Page 275

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1A3KHWH4IWXQS&dchild=1&keywords=jung+red+book+readers+edition&qid=1605611128&spre

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Children are not half as stupid as we imagine. They notice only too well what is genuine and what is not. **(2022-05-23 04:40)**

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"In every adult there lurks a child
— an eternal child, something that
is always becoming, is never
completed, and calls for unceasing
care, attention, and education.
That is the part of the personality
which wants to develop and
become whole." — C. G. Jung
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[1]Development of Personality

The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal.

It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood.

I suspect our contemporary pedagogical and psychological enthusiasm for the child of dishonourable intentions: we talk about the child, but we should mean the child in the adult.

For in every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education.

That is the part of the human personality which wants to develop and become whole.

But the man of today is far indeed from this wholeness.

Dimly suspecting his own deficiencies, he seizes upon child education and fervently devotes himself to child psychology, fondly supposing that something must have gone wrong in his own upbringing and childhood development that can be weeded out in the next generation.

This intention is highly commendable, but comes to grief on the psychological fact that we cannot correct in a child a fault that we ourselves still commit.

Children are not half as stupid as we imagine.

They notice only too well what is genuine and what is not.

Hans Andersen’s story of the emperor’s clothes contains a perennial truth.

How many parents have come to me with the laudable intention of sparing their children the unhappy experiences they had to go through in their own childhood!

And when I ask, "Are you quite sure you have overcome these mistakes yourself?" they are firmly convinced that the damage has long since been repaired.

In actual fact it has not.

If as children they were brought up too strictly, then they spoil their own children with a tolerance bordering on bad taste; if certain matters were painfully concealed from them in childhood, these are revealed with a lack of reticence that is just as painful.

They have merely gone to the opposite extreme, the strongest evidence for the tragic survival of the old sin—a fact which has altogether escaped them. Carl Jung, CW 17, Para 286

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_2?crid=C216ZM290SXA&dchild=1&keywords=jung+vol+17&qid=1608720076&sprefix=ju

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Marion Woodman Books (2022-05-24 04:05)

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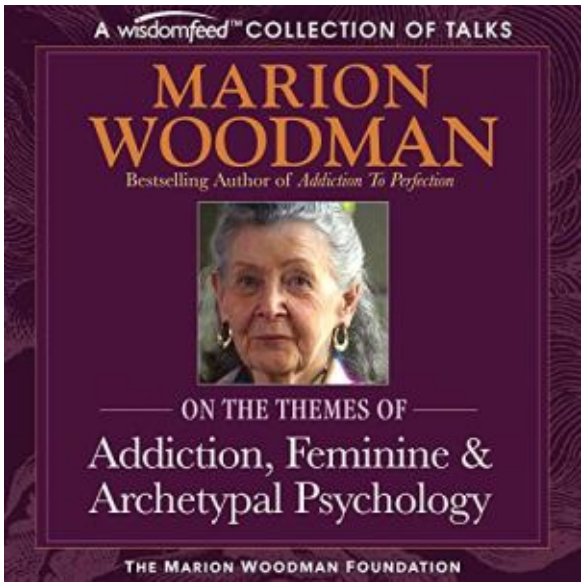
[1]Marion Woodman Books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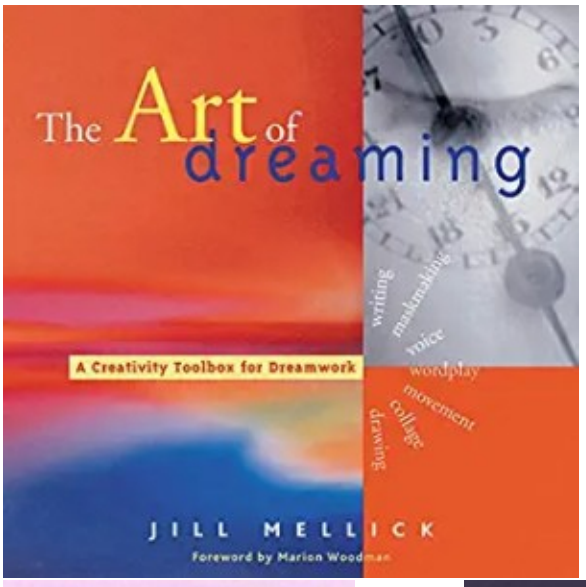
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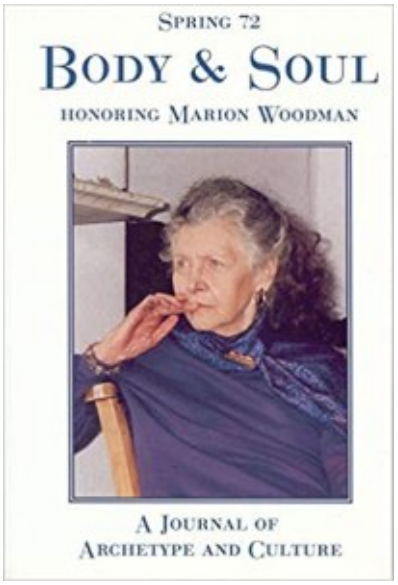
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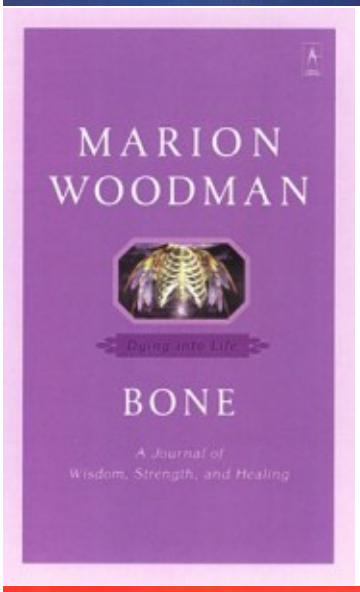
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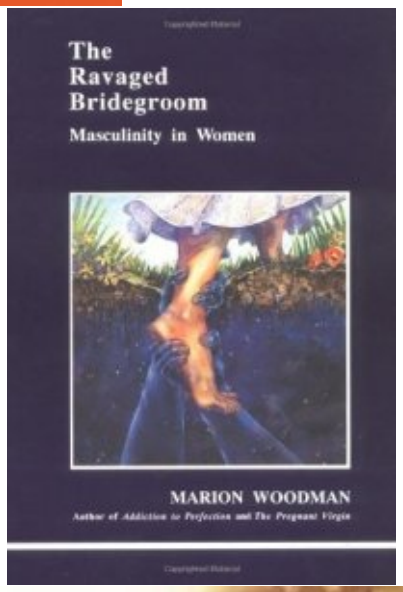
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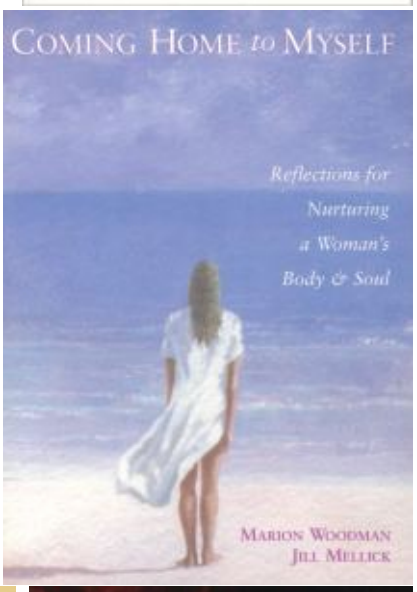
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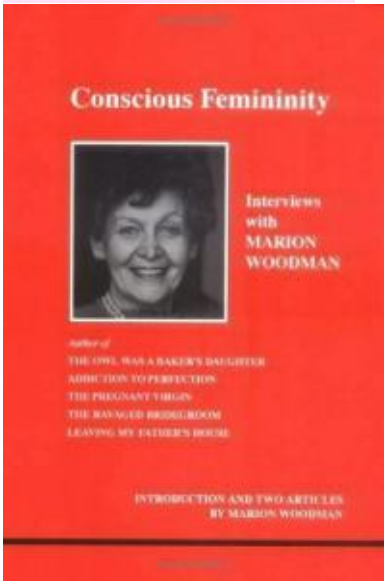
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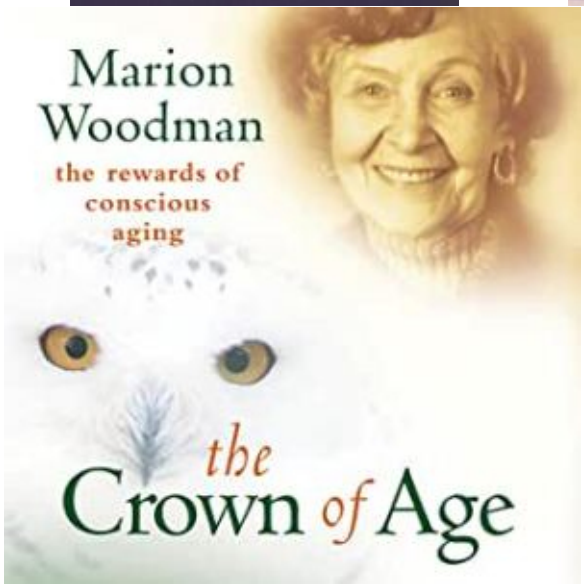
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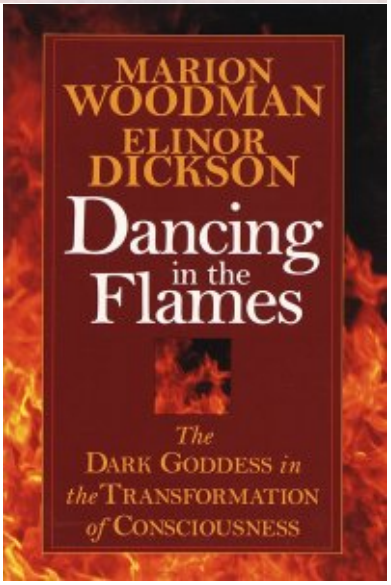
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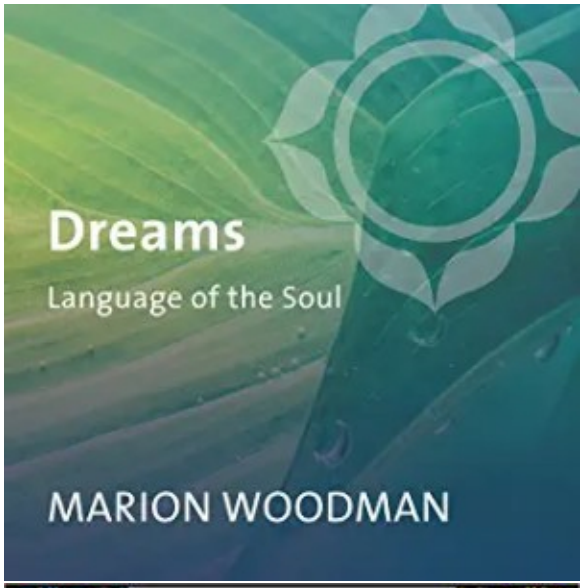
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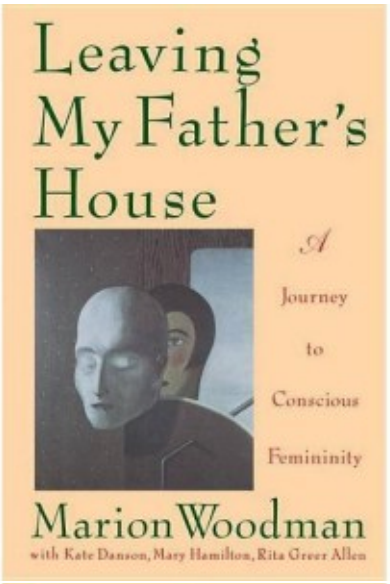
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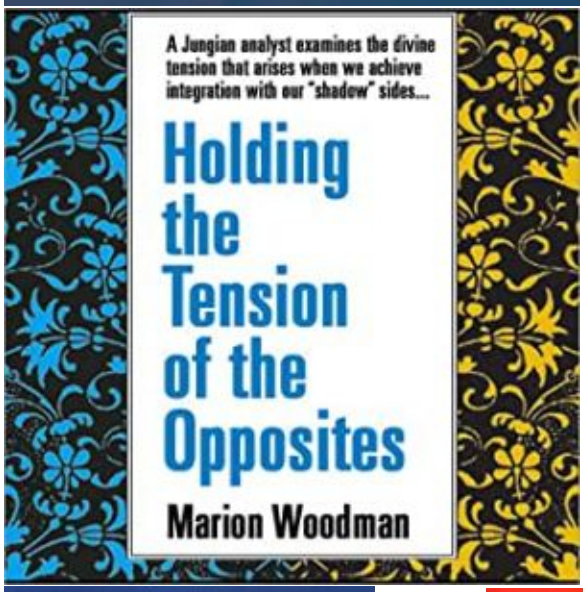
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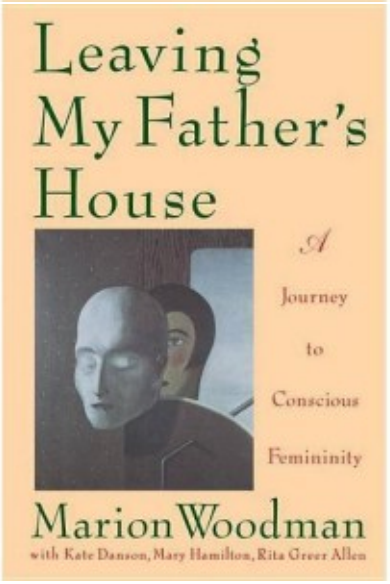
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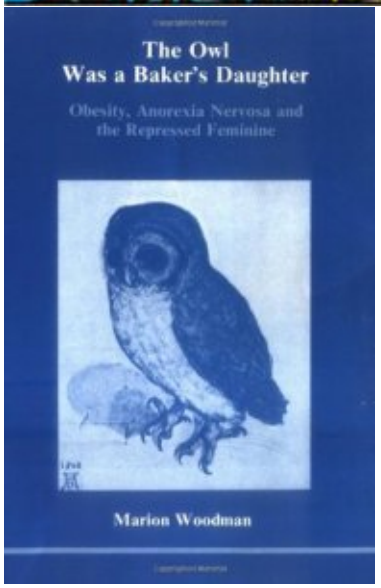
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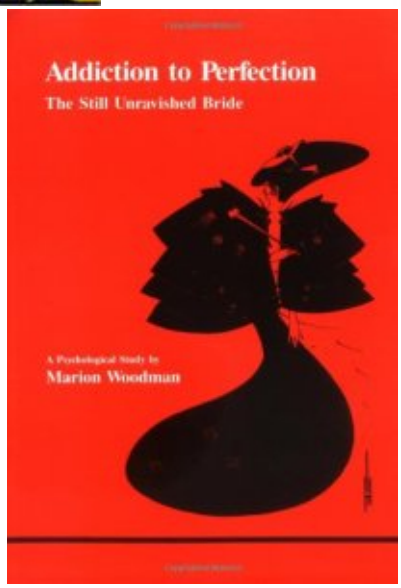
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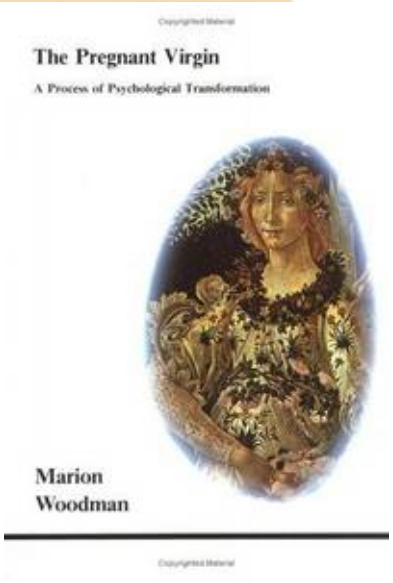
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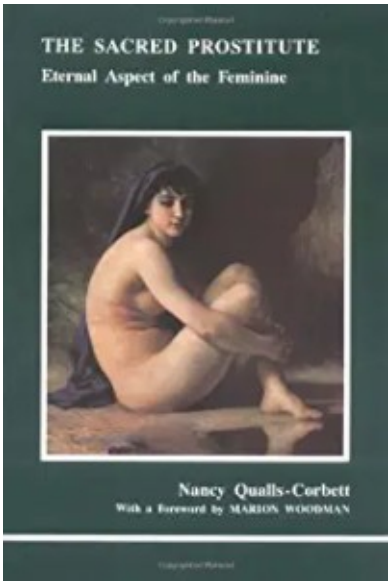
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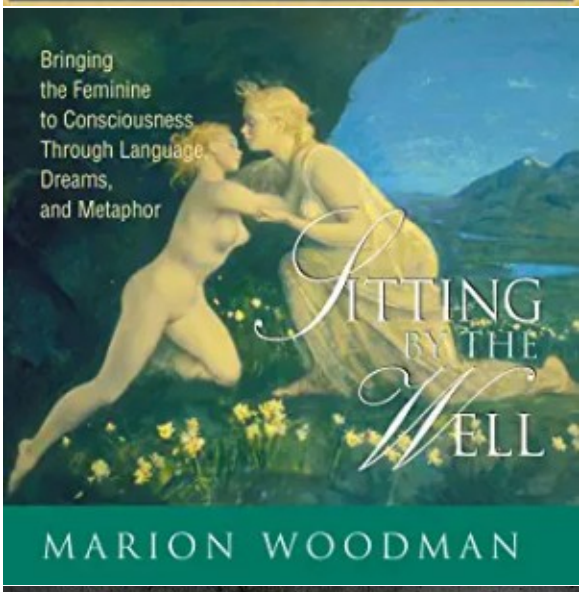
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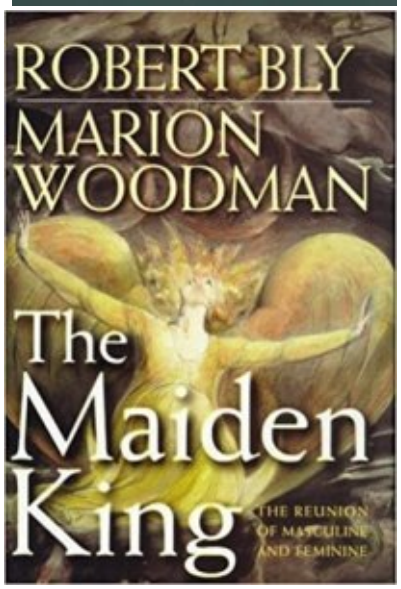
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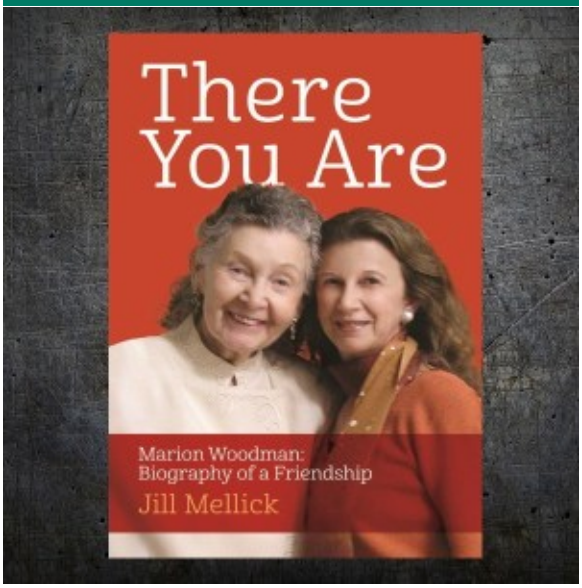
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Jill Mellick

1. https://smile.amazon.com/s?k=marion+woodman&i=stripbooks&crid=BG9F7HSVFLHU&sprefix=marion+woodm%2Cstripbooks%2C97&ref=nb_sb_ss_c_2_12_ts-doa-p

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Carl Jung: Often enough they hesitate to listen to the voice. (2022-05-24 04:38)

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[1]Psychology and Religion

There are any amount of magical rites that exist for the sole purpose of erecting a defence against the unexpected, dangerous tendencies of the unconscious.

The peculiar fact that the dream is a divine voice and messenger and yet an unending source of trouble does not disturb the primitive mind in the least.

We find obvious remnants of this primitive thinking in the psychology of the Hebrew prophets.

Often enough they hesitate to listen to the voice.

And it was, we must admit, rather hard on a pious man like Hosea to marry a harlot in order to obey the Lord’s command. Since the dawn of humanity there has been a marked tendency to limit this unruly and arbitrary "supernatural" influence by means of definite forms and laws.

And this process has continued throughout history in the form of a multiplication of rites, institutions, and beliefs.

During the last two thousand years we find the institution of the Christian Church taking over a mediating and protective function between these influences and man.

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not.

In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation.

Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Parra 32

1. https://smile.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?crid=14WRWL5KVVMTE&dchild=1&keywords=jung+and+religion&qid=160787041

Sonu Shamdasani Reviews The Wounded Jung: Effects of Jung's Relationships on his Life and Work (2022-05-25 04:37)

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[1]Sonu Shamdasani Reviews The Wounded Jung: Effects of Jung’s Relationships on his Life and Work by Robert C. Smith.

The Wounded Jung carries an endorsement from Stanley Riukas, describing it as “simply indispensable for a truly existential understanding of Jung’s psychological theory.”

The cover blurb goes on to declare that the book is based on an “unprecedented number of primary sources, including archive research, his own interviews with many of Jung’s intimates, and personal correspondence with Jung himself.”

A reader expecting either is likely to be disappointed.

I did not find a single new archival document in this book, and it is curious that if he actually did conduct any interviews with “many of Jung’s intimates,” why none of them are cited.

Smith exchanged a few letters with Jung, shortly before the latter’s death, two of which are printed in the second volume of C. G. Jung Letters (1976).

Smith was then writing a thesis on Buber and Jung.

Jung’s letters pointed out Buber and Smith’s misunderstandings of his work.

The one new piece of information in this book is a paraphrase of an unpublished letter that Jung wrote to Smith in 1960—also critiquing Smith’s misunderstanding of his work.

Judging by this book, Jung was none too successful in this regard.

The Wounded Jung is a speculative psychoanalytically informed psychobiography of Jung.

Smith’s contention is that the key to an understanding of Jung’s life and work can be found in his childhood traumas.

Smith characterizes Jung’s work as “diffuse,” “convoluted,” “muddled,” and he claims that Jung frequently “misleads” his reader.

It is supposedly his childhood that provides the missing hermeneutic key.

Smith discusses and draws upon earlier work in this genre of the postmortem analysis of Jung via his childhood by George Atwood and Robert Stolorow, John Gedo, Peter Homans, Jeffrey Satinover, Harry Slochower, Anthony Storr and D. W. Winnicott.

Their diverging opinions as to whether it was Jung’s mother or his father who was at the bottom of it all provides the one element of comic relief.

There are several problems with this genre.

Elements from the historical record are woven into a narrative based on a psychodynamic model.

Psychoanalytic interpretation fills in the gaps of the historical record, and where it encounters obstacles, events and occurrences are simply resignified to fit into the pregiven frame, through a series of symbolic equivalences in which anything can stand in for anything else.

Thus, rather than illuminating anything to do with Jung and the historical foundations of his work, such studies serve merely to illustrate the monotony of their interpretive schemata, through which Jung’s scalp is paraded as a trophy for Klein, Kohut, Kernberg and company.

Thus, Smith reductively reads Jung’s psychology of religion, and Christianity in particu-

lar, as stemming from the projection of his own childhood traumas on to religious symbols (Yahweh 5 Freud 5 Father, etc.)

Though he does not deal with Jung's writings on Eastern religions, he strongly suspects that they had similar origins, thus revealing his own idee fixe.

Furthermore, all these works heavily rely on Jung's Memories, Dreams, Reflections (1963).

Smith seems to be unaware of the history of the publication of the text, as detailed by Alan Elms and myself (Elms, 1994; Shamdasani, 1995).

As I established, the text was by no means Jung's autobiography.

Jung's own statements were edited, cut, and reshaped by numerous editors and translators, and he complained that they had "auntified" him.

As a consequence, diagnosing Jung on the basis of this text becomes a recipe for disaster.

Smith has consulted a typescript of the draft translation of Memories in the Countway library of Medicine.

He states that apart from Freud, Jung does not discuss his relations with men in Memories.

If Smith had consulted the German edition of Memories, he would have come across tributes to Heinrich Zimmer, Albert Oeri, and Theodore Flournoy.

Furthermore, if he had read the Countway manuscript closely, he would also have found a chapter on William James and a tribute to James Jackson Putnam.

So much for his archival research.

The Wounded Jung is also marked by a failure to consult the available literature.

Smith informs us that the Jung estate has refused to authorize the publication of Jung's letters to Sabina Spielrein, which remain unpublished.

However, these were actually published in German in 1986 (Carotenuto, 1986)!

Then again—perhaps works such as Smith's should simply be marked "history lite. Sonu Shamdasani, Journal of the History of the Behavioral Sciences, Vol. 35(1), 68–70 Winter 1999

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Reviewed by SONU SHAMDASANI, Wellcome Institute for the History of Medicine, 183

Euston Road, London NW1 ZBE, England.

1. https://onlinelibrary.wiley.com/doi/abs/10.1002/%28SICI%291520-6696%28199924%2935%3A1%3C1%3A%3AAID-JHBS1%3E3.0.CO%3B2-4

I should like to confine myself to this picture, and shall say nothing about the findings of anthropology. **(2022-05-26 04:51)**

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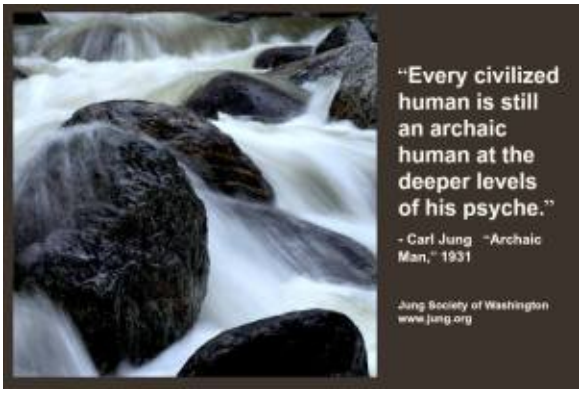
"Every civilized human is still an archaic human at the deeper levels of his psyche."
- Carl Jung "Archaic Man," 1931
Jung Society of Washington
www.jung.org

[1]Civilization in Transition

With this sentence I have set limits to the subject to be covered in my lecture.

Unless I restricted myself to the psychic life of archaic man, I could hardly paint a sufficiently comprehensive picture of him in so small a space.

I should like to confine myself to this picture, and shall say nothing about the findings of anthropology.

When we speak of man in general, we do not have his anatomy, the shape of his skull, or the colour of his skin in mind, but mean rather his psychic world, his state of consciousness, and his mode of life.

Since all this belongs to the subject-matter of psychology, we shall be dealing here chiefly with the psychology of archaic man and with the primitive mentality.

Despite this limitation we shall find we have actually widened our theme, because it is not only primitive man whose psychology is archaic.

It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society.

On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10. Para 105

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=2VR7GE11RFT1V&dchild=1&keywords=jung+vol+10&qid=1608832409&s

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Chapter 2: The motif of children speaking while still in the womb appears in various primitive myths. (2022-05-27 04:24)

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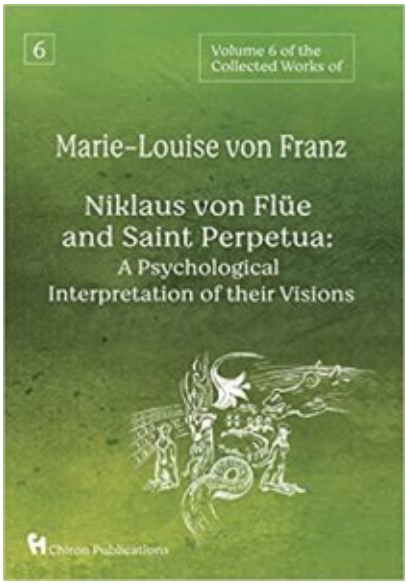
6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
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[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 2

The Prenatal Faces and the Baptismal Vision

16 The aforementioned Heiny am Grund reports1 that ((Brother Klaus told him that both while still in his mother's womb and during his birth, Klaus saw a star in the sky which lit up the whole world and that since living in the Ranft, Klaus had, indeed, seen a star in the sky which so resembled the one he had seen while in the womb, he thought it was the same star.

This means, Klaus went on to explain, that everybody would say that he shone in the world like this star.

Brother Klaus also told Heiny am Grund that before his birth, while still in the womb, he had seen a large stone which he understood to be the stability and steadfastness of his own nature to which he must adhere and not allow himself to be distracted from.

While still in the womb, Klaus also saw the holy oil and, when he was born into this world, he recognised his mother and the midwife and he saw himself being carried to his baptism from the Ranft to Kerns so clearly that he never forgot it.

And he knew all of this at the time he was speaking as clearly as he'd known it when it

happened.

And at that time, Klaus also saw an old man at his baptism whom he did not recognize.

But he did, indeed, recognize the priest who was baptising him:’2

This statement of Brother Klaus’s is extraordinarily puzzling and presents us with a difficult problem: Either we are dealing with an utterly unique and incredible miracle of an embryo and a newborn baby being able to consciously recall its perceptions or this statement is false, which would contradict the otherwise well-known integrity and sober straightforwardness of the saint.

In Catholic literature, the veracity of this vision is, to some extent, both doubted and accepted3 without the authors being able to give, in my opinion, conclusive reasons for their standpoint.

Perhaps there is another explanation of how this strange statement came about, namely, that Brother Klaus had a dream about these prenatal occurrences and the events at his birth (examples of this do exist) and that he was so convinced as to the truth of his dream that he viewed its content as authentic information.

This would correspond to the fact that in mythology and in the history of religion, there are parallels4 of such prenatal psychic expressions of life of an embryo, an idea which seems to have an archetypal basis.

For biblical parallels, Jeremiah I:4-5 could be considered5

" ... Then the word of the Lord came unto me, saying: Before I formed thee in the belly I knew thee, and before thou earnest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations:’ Similarly, John the Baptist "recognised" Christ while still in the womb: He "leapt" inside the womb when his mother met the Virgin Mary. 6

The motif of children speaking while still in the womb appears in various primitive myths.

Such children always go on to become redeemers and heroic figures.7

Is Thus, like many other religious statements, Brother Klaus’s comment is also not to be taken concretely, but rather as being ”spiritually true:’8

It corresponds to an archetypal religious idea and symbolises, as the parallels show, his being chosen as a redeemer

and religious leader.

19 These symbols, which, according to Niklaus, he perceived while still within his mother's womb and at his baptism are, in themselves, highly meaningful.

There are four: the three symbols made of inanimate matter which he saw while he was within the womb-the

star, the stone and the holy oil; then there is the fourth, which is the symbol of a human being-the figure of an unknown old man whom he saw shortly after his birth.

20 It has long been believed that the birth of an important person is announced by a star, for example the Star of Bethlehem.9

In many places, it was believed that the human soul was a star, either prior to birth or after death.10

In Egypt, for example, a star was used, among other things, to depict the Ba, the symbol of the self and of

preconscious and postmortal individuality.11

The postmortal "starification" of heroes is a widespread mythological motif. 12

In the allegorical tradition of the Church Fathers, stars were thought to represent ecclesiastical dignitaries "who by word and deed should shine on the world like stars:' They are "afire with the heat of love and are rooted in heaven, in Christ, through their faith, love and hope" and "their influence upon the earth is through the comfort they give to the poor:'13

Or the stars are seen as the chosen Christians, 14 whereby Christ, too, is a star, the stella matutina, which

brings both light to the world 15 and an end to the night of sin.16

Finally, the Church also regarded stars as being the glorified bodies of the "resurrected;'17 which calls to mind the ancient Egyptian concept of the transfigured soul of the dead, of the Ba, which appears as a star.

The star is also a symbol of the alchemical Mercurius as the principium individuationis. 18

As such, it foretells of Brother Klaus's own archetypal destiny and of the possibility of individuation, which

is why Brother Klaus's own interpretation of the star referring to himself is apt.

21 The second symbol, the "large stone" or rock, is a part of Brother Klaus's name, for "von Flue" actually means "of the rock:' 19 The von Flue family's coat of arms includes a depiction of a chamois (later an ibex) standing on a mountain or three rocks.20

Klaus interpreted the rock as being a sign of his steadfast and constant nature to which he should adhere and not allow himself to be distracted from. 21

The philosopher’s stone of the alchemists was similarly reputed to be a symbol of the steadfast quality of the self.

The symbolic meaning of a stone is such a broad topic that I would like to mention only a few of the main points made in C.G. Jung’s chapter "The Stone Symbolism" in The Visions of Zosimos. 22

Jung points out that the central symbol of alchemy, the lapis, was, in fact, thought of by the alchemists as symbolizing the "inner spiritual man;’ that is the Anthropos pneumaticos, which the alchemists tried to release from matter as the natura abscondita.

Thus, the stone is, in fact, a god of the macrocosmos hidden in matter.

Every human being is the potential carrier, and even creator, of the stone. 23

The alchemical lap is actually an image of God, which, in its material state, compensates for the lofty spirituality of the Christ-image, which is too far removed from natural man.

Jung says, ”In the image of Mercurius and the lapis the ’flesh’ glorified itself in its own way; it would not

transform itself into spirit but, on the contrary, ’fixed’ the spirit in stone 24

The lapis may therefore be understood as a symbol of the inner Christ, 25 of God in man .... Though the la pis is a parallel of Christ, it is not meant to replace him.

On the contrary, in the course of the centuries, the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption ... [and] it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter:’26

22 The symbol of the stone, or the image of its divine effect, is, in itself, much oldet than alchemy and can already be found, for example, in a belief of the Australian Aborigines who thought that

children’s souls lived in a child-stone.27

But the idea of magical stones also existed in Europe. Oreste’s madness was cured by means of a stone, and Zeus found respite from his lovesickness by sitting on the stone of Leukadia. 28

In ancient Germanic culture, hollowed-out stones were placed upon graves, and sacrifices were made there,

probably in the belief that the souls of the dead dwelt in the stones.29

Similarly, it was believed that little children came out of such stones. 30

These are the so-called "Bau tar stones."31

According to the beliefs of other Germanic tribes, the ancestral spirits of the tribe lived either in, or by, the hearth stone, the oldest known burial place, and it was believed that such hearth stones had been cast down to earth by God.32

23 In India, a young man will tread upon a stone in order to obtain firmness of character. 33

Brother Klaus, too, interpreted the stone as ref erring to the ”steadfast nature of his own being:’34

24 The motif of being born from a stone is widespread and can also be found in an Iroquois myth: There are two healers who are twin brothers: the one, "Maple-Shoot;’ is good and the other, "Flint;’ is evil.

In the Wichita tribe, the healer is called the "Great Southern Star:’ who, however, performs his healing work on earth as the "Flint Man:’ He has a son who is called ”Young Flint:’ Once their work is completed, they both return to the sky.

As Jung points out, in this Indian myth, as in medieval alchemy, the Saviour coincides with the

motif of the stone, the star and the "son:’ who is super omnia lumina (i.e., the light of all lights).35

Precisely, this same combination of archetypal motifs is found again in the prenatal visions of Brother

Klaus, a beautiful example of the relationship of archetypal motifs without any influence from consciousness.

25 In myths, a stone often means immortality, which is why heroes are often transformed into a stone in order to prevent the decay of their bodies. 36

In its most comprehensive sense, the lapis is a symbol of the saviour, of the Anthropos and of immortality.

Psychologically speaking, it represents the greater "inner man;’ or the self.

Thus, we can also interpret the stone in Brother Klaus’s vision as being the star that has come down to earth.

26 According to the alchemists, the alchemical lapis is not an ordinary stone, but is a "stone which has a spirit:’ It is identical to the all-healing substance (the medicina catholica or panacea) and thus to the various tinctures of alchemy, such as water, oil, and the elixir of life.

If seen in the light of alchemical amplification, the holy oil, which was the third symbol Brother Klaus saw while still in the womb, is, in fact, a variation of the same basic motif, or

rather, a further development of the same archetypal content.

Alchemical mercury was also seen as being an "oil" (oleum), i.e., an aqua unctuosa, and the Christian alchemists themselves often compared it to the Church's chrism. 37

The Church uses the holy oil in confirmations, ordinations, and in the sacrament of extreme unction. 38

Among other things, it was believed to be the "energized form" of the state of grace of the Holy Ghost (charisma). 39

It means "mana"40 and is a substance which bestows immortality-the fluid star, or stone, so to speak; or, in alchemical terms, it is "the soul of the stone"; and in this third new aspect, it comes, so to speak, even one step closer to the realm of the human soul.

Indeed, it is possible to see a certain development in the sequence of symbols: The star represents that which is "outermost" -the projected image of the self and "inner light" into the far-reaches of the cosmos; the stone is the star which has come down to earth-the tangible star; and the oil is, so to speak, its "hidden soul;', or, to put it in religious terms, it is a substance in which the Holy Ghost has become manifest.

Thus, the oil symbolizes a meaning which points towards the numinous presence of the divine, a presence which is sensed, for example, in the experience of synchronistic phenomena. 41

A meaning such as this would seem to suggest the existence of a spiritual, or inner, order, even in inorganic material objects.

All three symbols which the saint saw in his prenatal vision point towards his vocation to achieve individuation.

They also indicate what kind of divinity wants to be realized in the life of Brother Klaus-namely, it is the

alchemical lapis, an analogia christi, that wants to become manifest in him.

But, in addition to these three things that depict distinctly alchemical images, i.e., symbols of inanimate matter, there is a fourth that, as such, characteristically represents a marked contrast to the other images, namely, the appearance of the unknown old man at Klaus's baptism.

The fourth image leads us into a new area, 42 into life on this side, into the here and now, into the human realm.

Nevertheless, it is again unmistakably a symbol of the self.

Jung wrote to Blanke43 that this old man represents the archetype of the wise old man, i.e., of the spirit. In the Christian tradition, he would correspond to the antiquus dierum; in the Cabala, to the senex sanctissimus or caput album as well as to the antiquus dierum.

Here, however, he would be the personification of the granum salis, which the one who is being baptized receives from the Sapientia Dei within whom God Himself is present.

28 Thus, the unknown old man, the star, the stone, and the oil are, in fact, the child's silent godparents.

The same old man reappears quite often in Brother Klaus's visions and reveals further aspects of Brother Klaus's own divine nature.

29 The unknown old man who appears at the baptism of a child is a fairytale motif.

In the Grimm's fairytale "Ferdinand the Faithful and Ferdinand the Unfaithful:' it is said that there was once a father who was so poor that he couldn't find a godfather for his little son, so he asked an unknown poor old man to be godfather.

The old man appears in the church and baptizes the boy "Ferdinand the Faithful:'

He gives him a key and tells him that when he is fourteen years old, the boy will find a castle on a heath to which the key fits and, once inside, he will find his godfather's gift.

This is, in fact, a white horse. Later, this white horse turns out to be a talking horse that accompanies and advises the boy throughout all his heroic deeds.

Finally, he chases the horse three times round in a circle, after which the horse turns into a handsome prince. In some variations, 44

however, it is said that this horse is really God Himself;45 while in others, the horse is identical to the old man who appeared at the baptism. 46

I mention this fairytale here because this motif of the horse is again important in a later vision of Brother Klaus's and because, during puberty, Brother Klaus did not find a castle, but a "magical tower:' Marie-Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 13-22

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_2?crid=2O4DRGD0SBS2O&keywords=marie+louise+von+franz+collected

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Carl Jung: Like all archetypes, the self has a paradoxical, antinomial character. (2022-05-28 04:54)

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[1]Aion

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 +1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear.

Like all archetypes, the self has a paradoxical, antinomial character.

It is male and female, old man and child, powerful and helpless, large and small.

The self is a true "complexio oppositorum," though this does not mean that it is anything like as contradictory in itself.

It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude which can have a favourable or an unfavourable effect on the whole.

The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious.

The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree.

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind.

Between the conscious and the unconscious there is a kind of "uncertainty relationship," because the observer is inseparable from the observed and always disturbs it by the act of

observation.

In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa. Carl Jung, CW 9ii, Para 355

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=18HW725WR045S&dchild=1&keywords=carl+jung+aion&qid=16079433

Hitler himself (from what I heard) is more than half crazy. ~Carl Jung, 1939 Letters Vol. I, Page 278 (2022-05-29 04:46)

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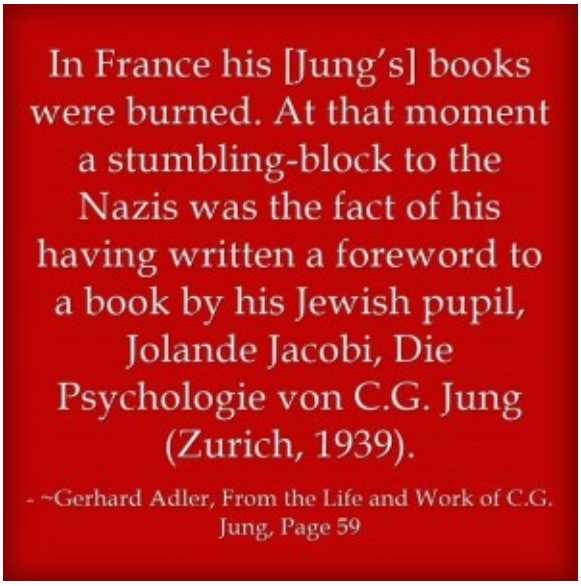
In France his [Jung's] books were burned. At that moment a stumbling-block to the Nazis was the fact of his having written a foreword to a book by his Jewish pupil, Jolande Jacobi, Die Psychologie von C.G. Jung (Zurich, 1939).
- ~Gerhard Adler, From the Life and Work of C.G. Jung, Page 59

[Deeds & Words of a purported Nazi Sympathizer and Anti-Semite. Let Common Sense Decide]

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With this realization the doctor sets foot on territory which he enters with the greatest caution. **(2022-05-29 07:07)**

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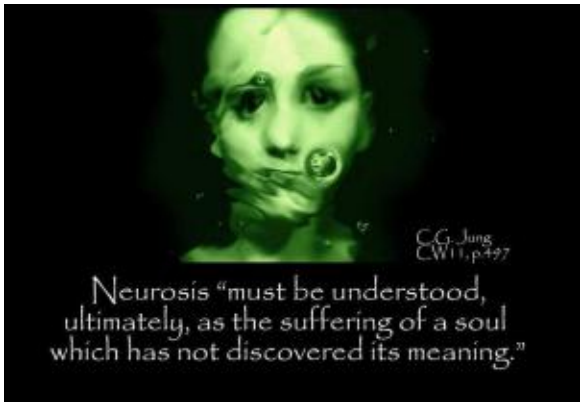
C.G. Jung
CW11, p497
Neurosis "must be understood,
ultimately, as the suffering of a soul
which has not discovered its meaning."

[1]Psychology and Religion

Ordinary reasonableness, sound human judgment, science as a compendium of common sense, these certainly help us over
a good part of the road, but they never take us beyond the frontiers of life's most commonplace realities, beyond the merely
average and normal.

They afford no answer to the question of psychic suffering and its profound significance.

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning.

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.

With this realization the doctor sets foot on territory which he enters with the greatest caution.

He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickens—for it is this that the sick person longs for, over and above everything that reason and science can give him.

He is looking for something that will take possession of him and give meaning and form, to the confusion of his neurotic soul. Carl Jung, CW 11, Para 597-598

1. https://smile.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?crid=2969RN54XCHUI&dchild=1&keywords=jung+and+religion&qid=160811331

Chapter 4: The Time of Depression and Temptation (2022-05-30 04:05)

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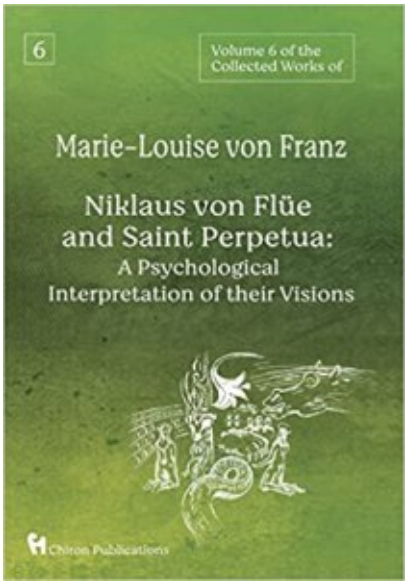
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Chapter 4

The Time of Depression and Temptation

36 Unfortunately, the information which has been handed down about events in the development of Brother Klaus’s inner life cannot be put into chronological order, which is why I have had to order them according to the likelihood of their inner occurrence.

The period of his married life until the moment of his "cutting off;’ as he called it,

i.e., until he made his decision to live the life of a hermit, is distinguished by two types of visions: The first type mirrors a heavy conflict which finds its resolution in his decision to "cut off’; the second type is the big visions which seem to be an answer to Klaus’s own questions on faith and to those of his time.

The experiences lie had which reflect more his personal conflicts shall be considered first.

Around 1460, Brother Klaus said of his depressive states: "God submitted me to a terrible temptation which tormented me day and night, which made my heart so terribly heavy that even the company of my dear wife and children was tiresome to me:’1

37 During this period of his life, Klaus was tempted by the devil on various occasions.

In the parish register of Sachseln, Erni Rorer reports2 that Brother Klaus told him how the devil made him suffer greatly every day, but how the Virgin Mary always comforted him.

In Klaus’s search for his "true self;’3 "the devil caused him great misfortune, especially on one occasion when he wanted to go to Melchtal to cut down thorn bushes in the meadow and the devil cast

him down a slope with such force that he was badly hurt and fainted when he was picked up:’4

38 Klaus told Reverend Oswald Yassner5 that "it seemed that the devil appeared to him as a richly dressed nobleman mounted on a beautiful horse and, after a long discourse, advised Klaus to give up his pious attitude which would not help him to win eternal life, but rather he (Klaus) should live as other people do:’6

39 In one of Brother Klaus’s major visions, three noblemen appear to him in whom he later recognized the Holy Trinity.

And, on another occasion, a noble traveller appears to him wearing a bearskin of shining gold, a figure that Brother Klaus believes to represent Christianity.

Thus, it is only the content of what the nobleman says which makes Brother Klaus think, in this instance, it is the devil.

But if, for a moment, one disregards this classification within the confines of dogma and views it instead from a

psychological standpoint, a nobleman means nothing other than, indeed, a noble man, and, as such, he symbolizes, presumably, the noble aspect of Brother Klaus’s own being, his own inner, noble, and distinguished personality.

It is interesting to see the great extent to which this inner figure was realized in Niklaus von Flue’s life for,

aside from his inner development, he was, in fact, elevated to the level of the nobility in his outer life and was later often visited by aristocrats, princes and bishops who asked his advice as if he were one of them.

And Ulrich, a nobleman from Memmingen in Swabia, even settled in the Ranft and built his hut beside Brother Klaus’s own place of refuge, in the place known as "Mosli:’

40 Paradoxically, precisely this nobleman advises Brother Klaus "to live as other people do, for he will not win eternal life if he continues on in this way:’

Perhaps Niklaus von Flue consciously strove both too hard and too one-sidedly to achieve the pious goals he had set for himself, i.e., he was too intent upon the realization of his own ideas, and precisely because of this, he lost contact with the natural nobility of his own being.

The somewhat cramped piousness that typified this period of his life was probably not in tune with the

unconscious.

By contrast, the rider and his horse mirror those who are in contact with the animal side of their nature in the right way.7

In the canton of Uri, it is still considered to be a ((sacrilege" to ’(not do as others do:’8

The desire to be something special challenges the divine powers of both good and evil, which then most often stomp on any such plans.

It is precisely this nobleman who stands out from the mass who unexpectedly advises Klaus to adapt.

So apparently, precisely in this area of trusting in his special destiny, Klaus should not strive to be special according to the dictates of his ego.

Rather, he should remain humble so that the Self can unfold according to its own natural law.

41 While in other circumstances, Klaus correctly interpreted his visions with a rare instinctual certainty, in this depressed period of his life, it would seem he felt confused.

This explains his negative interpretation of the nobleman, that is, of being the devil himself.

42 Another vision from this period shows the same conflict even more clearly.

Welti von Flue reports9 that, among other things, Klaus had once told him that ”Shortly

after he had begun his life in retreat, he went to the meadow in Melche to cut the grass and, on the way, he prayed to God, asking for the grace to live a pious life.

At that moment, a cloud in the sky spoke to him and told him to submit to the will of God.

It said he was a foolish man and should be willing to submit to what God wanted of him:'

43 At first, this vision seems to be contradictory, for Klaus asks God for the grace to live a pious life and God scolds him and calls him a foolish man who should finally submit himself to doing God's will!

Perhaps Klaus's conscious idea of what a pious life was not what God wanted of him.10

44 In mythology, clouds can appear to encompass archetypal contents coming from the unconscious. Zeus and Hera unite in a cloud, and, in Revelations, the Son of Man arrives on a cloud.

The Virgin Mary was thought of as being "a cloud, a provider of shade and coolness:' and, at the same time, clouds and fog are said to be the products of the devil, who sends out "the fog of the unconscious"

from the north.11

Clouds, so to speak, represent potential12-they symbolise an archetype in its relatively undefined state upon which

consciousness cannot yet find its bearings.

It was only much later that God revealed His "terrifying" face to St. Niklaus-in his current state, he would not have been able to have borne it.

But in this vision of the cloud, God indicates that what Klaus imagines to be God does not altogether correspond to the reality of God13 in his unconscious soul.

This is the same tragic situation we find ourselves in when we channel all our conscious efforts into doing the right thing, only to be constantly reprimanded by the unconscious for being on the wrong track.

Although we mean well, we are unable to get the message and cannot understand the intention of the unconscious.

It is only after Klaus has a further vision that he is shown how his inner developmental process can take a step forward in the direction of a dramatic denouement, to understand more clearly what his unconscious destiny is aiming at. Marie Louise von Franz, The Visions of Niklaus von Flue, Page 27-31

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_3?crid=98WR9QWCBFTC&keywords=marie+louise+von+franz+collected+

The world comes into being when man discovers it. **(2022-05-31 05:45)**

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The world comes into being when man discovers it...

Carl Jung CW 5

[1]Symbols of Transformation

It is evident that by this is meant not a physical, but a psychological cosmogony.

The world comes into being when man discovers it.

But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness.

What drives him towards this discovery is conceived by Freud as the "incest barrier."

The incest prohibition blocks the infantile longing for the mother and forces the libido along the path of life’s biological aim.

The libido, driven back from the mother by the incest prohibition, seeks a sexual object in place of the forbidden mother.

Here the terms "incest prohibition," "mother," etc. are used metaphorically, and it is in this sense that we have to interpret Freud's paradoxical dictum: "To begin with we knew none but sexual objects."

This statement is not much more than a sexual allegory, as when one speaks of male and female electrical connections, screws, etc.

All it does is to read the partial truths of the adult into infantile conditions which are totally different.

Freud's view is incorrect if we take it literally, for it would be truer to say that at a still earlier stage we knew nothing but nourishing breasts.

The fact that the infant finds pleasure in sucking does not prove that it is a sexual pleasure, for pleasure can have many different sources.

Presumably the caterpillar finds quite as much pleasure in eating, even though caterpillars possess no sexual function whatever and the food instinct is something quite different from the sex instinct, quite unconcerned about what a later sexual stage may make of these earlier activities.

Kissing, for instance, derives far ore from the act of nutrition than from sexuality.

Moreover the so-called "incest barrier" is an exceedingly doubtful hypothesis (admirable as it is for describing certain neurotic conditions), because it is a product of culture which nobody invented and which grew up naturally on the basis of complex biological necessities connected with the development of "marriage classes."

The main purpose of these is not to prevent incest but to meet the social danger of endogamy by instituting the "cross-cousin marriage."

The typical marriage with the daughter of the maternal uncle is actually implemented by the same libido which could equally well possess the mother or the sister.

So it is not a question of avoiding incest, for which incidentally there are plenty of opportunities in the frequent fits of promiscuity to which primitives are prone, but of the social necessity of spreading the family organization throughout the whole tribe. Carl Jung, CW 5, Para 652

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=1GAOD7WA0FJA0&dchild=1&keywords=jung+vol+5&qid=1608374826&sp

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